

2/2 THE
Royal Diary :
CONTAINING

I. King *WILLIAM's* Secret Devotion. II. His Practice of *Self-Examination*. III. His Performance of *Relative Duties*. IV. Enquiries into the State of his Soul. V. Religious Conferences. VI. Table-Talk. VII. Occasional Speeches. VIII. The Private Minutes relating to his last Sickness.

Part of this DIARY was written by King *WILLIAM*, and found amongst his Papers since his Death.

The Third Edition.

To which is prefixt,
The Character of his Royal Consort,
QUEEN MARY II.
WITH HER
Memorable Speeches and
Sayings, from Her Childhood to
the Time of Her Death.

L O N D O N,
Printed for John Marshall, at the Bible in Grace-
church-street. M DCCV.

W. Musgrave.

THE DEAR

ESTABLISHED



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To which is prefixed
The Character of the Royal Consort
QUEEN MARY II.
WITH HER
Memorable Speeches and
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LONDON.

Printed for Wm. Mallett, at the Sign in St. Dunstons Church-yard, in the Strand.
MDCCLXXII.

THE
PREFACE

I Call these Papers the Royal-Diary, as they present the Reader with King William's Interior Portraicture, both from the Observations I made my self on his Life and Reign, and from such Living Authorities, as render the Discoveries unquestionable.

I could here name some of King William's Faithfuls, who have been Eye-Witnesses to the Matter of Fact, discover'd in this Royal-Diary, but more especially of his Retirement and Setting a part a sufficient Time, Morning and Evening, for his Secret Devotion. He liv'd in a crowd and Bury of Business, yet he lost not Religion in the midst of it; he was left to the Private and Publick Duties of Divine Worship: His very Secrets were Pure and Holy, and to conquer himself as well as his Enemies, he made narrow and diligent Searches into the State and Working of his own Soul, and consequently kept up the Practice of Self-Examination; which plainly shew, that in the midst of all his Battals abroad, he was still conquering the Enemies in his own Breast, and as he could govern Himself and Passions, so he was Conscientious in all Relations; and how well he employ'd himself at the Lord's Table (where his Behaviour was ever grave and serious) is fully seen in this Royal-Diary.

And I find by the Private Minutes, relating to his last Sickness, that he died as he liv'd, Serious and compos'd, insensibly acquiescing in the Divine Will, and concern'd for nothing but that he could serve his People no longer.

That no strokes might be wanting, to the finishing King William's INTERIOUR PORTRAICTURE, I have added to this Royal-Diary—His Religious Conferences, Table-talk Occa-

The P R E F A C E.

fional Speeches—And the Secret History of his Death
and Funeral.

I must own my great Obligations to several Eminent Persons, for many of the ROYAL-SECRETS, I here publish, and in Particular to Sir William Temple, whose Observations on his Late Majesty, have been very Serviceable to me in the compiling of this Diary, of which King William himself laid the first Foundation (in his Pious Inquiry into the State of his Soul, &c.) and had the whole been distill'd and enlarg'd with his Royal Hand, it would have been of extraordinary use, but (as it is) you may see in it such Royal Religion, and Practice of Moderation, &c. as can be found in no other Prince. It will be plain Flattery to say, this Royal Potestature resembles any other but him—He was Great, Valiant, and Good, an avow'd Enemy to all Bigotry, and every thing else, that Grace and Heroick Vertue cou'd make him; and 'tis evident, [by this Diary] that the thirteen Years of his Government exceeded the whole Reigns of all his Predecessors, and can only be out-done by Queen ANNE, who has declar'd, and as we see, has made, Religion to be the Principal JEWEL of her Crown.

In this Second Edition of our Royal-Diary, I have added, The Character of his Royal Consort, QUEEN MARY, with her Memorable Speeches and Sayings, from her Child-hood, to the time of her Death. And certainly, the Pious Lives of King William and Queen Mary will needs be very useful, and the rather, as there are those SECRETS in these Sheets, [respecting this ROYAL PAIR] which are not to be found elsewhere, and being digested under proper Heads, comprehend [in a manner] whatever a Christian ought to know and Practice. And seeing Queen Mary was the first that died, I shall [for the sake of order] prefix her CHARACTER to that of her Royal Husband's.



THE
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THE
CHARACTER
OF THE
Late Queen *MARY*,
With Her Memorable Speeches and
Sayings, &c.

I Shall here present the Reader with the True Character, and Memorable Speeches, &c. of our never enough-lamented Sovereign, the Late Queen *MARY*; and shall here and there add some remarkable Passages, relating to her Person and Government, as a Noble Testimony to Religion, from one whose Parts and Endowments were as high as her Dignity; as if Providence would not leave the prophane Age room to say, that Religion was only pretended to by the Mean and Ignorant; but convince them by the Venerable Life, and dying Breath of a Princess, every way so Glorious and Great: So extraordinary strict, [says Bishop Fowler, in his Preface relating to the Queen] was Her Majesty's Life, even from her Youth, that for the Seventeen Years of her Married State, the King, as he hath professed, could never see any thing in her, which he could call a Fault: and no Man, [continues this Learned Author] can keep a stricter Guard upon his Words, than His Majesty is always observed to do.

That we may begin from her Cradle: The most August Queen *MARY II.* was born in the Sixty second Year of this Age, upon the Tenth of May, James then Duke of York, and the Lord Chancellor's Daughter, being her Parents. Many and conspicuous were the Prognosticks of a true and far from counterfeited Piety, that glitter'd in her, and shin'd forth in the Early Dawn of her Infancy: For when in her tender Years she had lost an excellent Mother, and under the Tutorage of Per-

sons less concern'd, was deliciously bred up in a Court of all manner of Pleasure and Voluptuousness, such was always her Constancy, such her Temperance and Modesty, that no example of others, no Allurement of Vice, no Contagion of Neighbouring Courts, could force her to go astray from the right Path.

She was instructed in the Fundamentals of the true Reform'd Religion, by the Bishop of London, which he so happily laid, and she so cordially imbib'd, that she could never be shaken by any treacherous Insinuations, any Promises or Threats, any Punishments or Rewards; choosing rather to die, than never so little to recede from the Truth, wherein she had been so well grounded.

After she had spent the rest of her Childhood in those Studies, by which Generous and Illustrious Souls are rais'd to the Expectations of great Fortune, and had abundantly furnish'd herself, as well with Christian, as with Royal Vertues, in the Fifteenth Year of her Age, she was auspiciously Married to *William* the Third of that Name, Prince of *Orange*. *William*, Marries *Mary*; a Kinsman, a Kinswoman; and thus by a double Tye, and a former Knot than hitherto, the most Noble Families of all Europe, are joyn'd together, and I find [upon a Critical Observation] that her whole Life was a continued *Act of Piety*.

If any persons came to visit her in the Morning before she pour'd forth her Prayers, she sent them back with this Expression, *That she was first to serve the King of Kings*. If any persons were said to seek her Life by Treachery and Conspiracy, her Answer was, *That she submitted to the Will of Heaven*. *Francius's Oration upon the Death of the Queen*.

Such was the Sanctity of *Mary's* Life, that King *William*, after her Decease, calling to mind her Piety towards God, the Integrity of her Life, and her extraordinary Knowledge of Sacred Things, brake forth into this Expression, *That if he could believe, that ever any mortal Man could be born without the contamination of Sin, he would believe it of the Queen*. And she preserv'd her self so chaste and spotless, that while she resid'd upon Earth

Earth, she liv'd the Life of a Saint, even in the Hurry of the Court, where there are so many Incitements to Evil. *Grevius's Oration on the Death of the Queen.*

We had very admirable Accounts of the Late Queen, from her Court at the Hague, during her Abode there, from most unquestionable Testimonies, which made us envy our Neighbours Happiness in such a Princess; who knew their Happiness, [as 'twas impossible they should not] and had an extraordinary Value and Veneration for her. And since her Return to her Native Country, and her Advancement to the Throne here, we never knew a more eminent Exception than she was, to that common Observation, *Minuit presentia Famam*. The Fame that Persons had when absent, suffers by their Presence. *Bishop Fowler's Preface relating to the Queen.*

As to the Sobriety which relates to the Palace, she was so far from being fond of great Dainties, that I heard her once say, That she could live in a Dairy. *Bishop Fowler's Preface relating to the Queen.*

What an Enemy she was to Idleness, even in Ladies, those who had the Honour to serve her, are living Instances. It is well known, how great a part of the Day they were employed at their Needles, and several Ingeniities; the Queen herself, when more Important Business would give her leave, working with them. And, that their Minds might be well employed at the same time, it was her Custom to order one to read to them, while they were at Work, either Divinity or some profitable History. *Ibid.*

I might speak of the pious care she took of her immediate Attendants; and how concerned she was to have them secured from Temptations, when they had occasion to go abroad. But I cannot omit one passage, which is an equal Instance both of her Piety and Humility: She having condescended to be God-mother to a Daughter of one of her Servants, and calling to mind those Words at the end of the Office of Baptism; *You are to take Care, that this Child be brought to the Bishop to be Confirmed by him, &c.* she not only took this care of her God-Daughter, but in order to her due Preparation for Confirmation, would instruct her herself, and hear her say her

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Catechism. She did not think it enough, to Command one of her Servants, or the Clerk of her Closet, to do this Office. *Ibid.*

She gave her Minutes of leisure with the greatest willingness to Architecture and Gardnage. She had a Riches of Invention, with a happyness of Contrivance, that had Air in it, that were freer and nobler than what was more just, though it might be more regular. She knew that this drew an expence after it: she had no other Inclinations besides this, to any Diversions that were expensive; and since this employed many Hands, she was pleased to say, *That she hoped it would be forgiven her.*

When her Eyes were endanger'd by reading too much, she found out the Amusement of Work: And in all those Hours that were not given to better Employments, she wrought with her own Hands; and that sometimes with so constant a Diligence, as if she had been to earn her Bread by it. It was a new thing, and looked like a Sight, to see a Queen Work so many hours a Day. She looked on Idleness as the great Corrupter of Humane Nature: And believed, that if the Mind had no Employment given it, it would create some of the worst sorts to itself: And she thought, that any thing that might amuse and divers, without leaving a Dreg and Ill Impressions behind it, ought to fill up those vacant Hours, that were not claimed by Devotion or Business. *Bishop Burnet's Essay on the Memory of the Queen.*

She scarce ever expressed a more entire Satisfaction in any Sermon that she had heard, than in our late Primate's against *Evil Speaking*. When she thought some were guilty of it, she would ask them, if they had read that Sermon. *Ibid.*

She was as free from Censures, as she was from denying them. When Reflections were made on this, before her, she said, She ascribed that wholly to the Goodness of God to her: For she did not doubt, but that many fell under hard Characters, that deserved them as little. She gave it this further turn, That God knew her Weakness, and that she was not able to bear some Imputations; and therefore he did not try her beyond her strength. *Ibid.*

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Her Attention to Sermons was so entire, that as her Eye never wandered from a good Preacher, so she shew'd no weariness of an indifferent one: When she was asked, how she could be so attentive to some Sermons, that were far from being perfect, she answered, *That she thought it did not become her, by any part of her Behaviour, to discourage, or seem to dislike one, that was doing his best.* Ibid.

Pluralities, and Non-Residence, when not enforced by real Necessity, were otherwise so odious to her, that she resolved to throw such perpetual Disgraces upon them, as should oblige all Persons to let go the hold they had got, of these Cures or Souls, over whom they did not watch, and among whom they did not labour. In a full Discourse on this very Subject, the Day before the fatal Illness overtook her, she said, *She had no great hope of mending Matters: yet she was resolved to go on, and never to suffer herself to be discouraged, or to lose Heart: She would still try what could be done, and pursue her Design, how slow or insensible, forever the Progress might be.* Ibid.

When Reflections were once made before her, of the Sharpness of some Historians, who had left heavy Imputations on the Memory of some Princes, she answered, *That if those Princes were truly such, as the Historians represented them, they had well deserv'd that Treatment: And others, who tread their Steps, might look for the same: For Truth would be told at last.*

She was no part of the Cause of the War, yet she would willingly have sacrificed her own Life, to have preserved either of those that seemed to be in Danger at the Boyne. She spake of that Matter two Days after the News came, with so tender a Sense of the Goodness of God to her, in it, that it drew Tears from her; and then she freely confessed, *That her Heart had Trembled, not so much from the Apprehension of the Danger that she herself was in, as from the Scene that was then in Action at the Boyne: God had heard her Prayers, and she blessed him for it, with as sensible a Joy, as for any thing that had ever happened to her.* Ibid.

When sad Accidents came from the immediate Hand of Heaven, particularly on the occasion of a great Loss

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at Sea; she said, *Tho' there was no occasion for Complaint or Anger upon these, yet there was a juster Cause of Grief, since God's Hand was to be seen so particularly in them.* Sometimes she feared there might be some secret Sin, that might lie at the Root, and blast all: But she went soon off from that, and said *Where so much was visible, there was no need of Divination, concerning that which might be hidden.* Ibid.

I cannot omit her Reverential Regard for the Lord's Day, which at the Hague, I had a very particular occasion to take notice of: On a Saturday, a Vessel (the Pacquet-Boat) was stranded not far from thence, which lying very near the Shore, I view'd (happening to be thereabouts at that time) till the last Passengers were brought (as all were) safe off. Multitudes went to see it and Her Highness being inform'd of it, said, she was willing to see it too; but thought she should not, for it was then too late for that Evening; and she reckoned by Munday it would be shiver'd to Pieces, (tho' it remaining entire till then, she was pleas'd to view it that Day); but she resolv'd, she added, *she would not give so ill an Example, as to go see it on the Lord's Day.* Mrs. Howe's Discourse on the Death of our late Queen.

Great she was in all valuable Excellencies, nor greater in any, than in her most Condescending Goodness. Her singular Humility adorn'd all the rest. Speaking once of a good thing which she intended, she added, *But of my self I am nothing*: And somewhat being by one [of two more only] then present, interposed, she answered, *She pray'd God would help her.* Ibid.

He that will read the Character, Psal. 15. and 25. of an Inhabitant of that Holy Hill, will there read her true and most just Character. Wherein I cannot omit to take notice, how sacred she reckoned her Word. I know with whom she hath sometimes conferr'd, whether having given a Promise of such a seeming import, she could consistently therewith do so, or so; saying, *that whatever promises were to her, we would never depart from her Word.* Ibid.

She had a love to all good Men, tho' of a different Communion. Her esteem and Affection was not confin'd to one Party, or to the Church of which herself was a Member. This is the Unchristian Character of many, that they hate

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hate and despise those who differ from them, in the Circumstances of Religion: But the deceas'd Queen had a larger Soul, she lov'd and valu'd the Image of God, wherever she found it. 'Tis well known how frequently [I may say constantly] she joyn'd in the VVorship of God with the Dutch and French Churches, tho' their Constitution and Order are very different from those of the Church of England. I have been a witness of the Kindness and Respect, with which she treated English Dissenting Ministers, and was present when she thank'd one of that quality, for a Practical Book of Divinity, which he had publish'd, and had been put into her Hands. This Consideration makes our loss the greater, because she is taken away, who was so capable and willing to compose the unhappy Differences in Matters of Religion, which she did lament, and earnestly wish'd the removal of. *Mr. Spademan's Sermon, preach'd at Rotterdam the Day of Her Majesty's Funeral.*

I shall never forget with what weight of Reason, and sincerity of Concern, I have sometimes heard this Great Queen, represent the Dangers which Princes, above all others, are apt to run, in this respect. And with what Earnestness she has exhorted those about her, to deliver to her the plainest Truths; and with all Freedom to tell her, if they had observed any thing amiss in her Conduct, that she might amend it. *Dr. Wake's Sermon, preach'd at Grays-Inn, on the Occasion of the Queen's Death.*

She thought herself engag'd to labour, not only her own particular, but the Salvation of others: You may know it, you that by your Employments were design'd to her immediate Service, have been so often corrected by her; when over zealous for her, and so negligent of God, she would not admit of your Sedulities, but when they were sanctify'd by Prayer: *It behoves ye in the first place to serve God, said she to ye, that's your first Duty; I will have none of your Attendance, but upon that Condition.* *Mr. Claud's Sermon on the Queen's Death, preach'd at the Hague.*

Never was Majesty better temper'd with easiness and Sweetness. She knew how to be familiar without making herself cheap, and to condescend without meaness. She had all the Greatness of Majesty, with all the Vertues of Conversation; and knew very well, what became her Table, and what became the Council Board. *She*

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She understood her Religion, and loved it, and practised it; and was the greatest Example of the Age, of a constant, regular, unaffected Devotion, and of all the eminent Vertues of a Christian Life. In the midst of all the Great Affairs of State, she would rather spare time from her Sleep, than from her Prayers; where she always appear'd with that great composure and Seriousness of Mind, as if her Court had been a Nunnery; and she had nothing else to do in the World. *Dr. Sherlock's Sermon, preach'd at the Temple, upon the sad Occasion of the Queen's Death.*

While she staid at the Hague, after the Expedition for England, expecting a Wind, I was admitted to the Presence of the Royal Princess; and found her turmoild with many Cares, and deep Cogitations. At what time she, who was never wanting in any measure of Familiarity, casting a propitious Look upon the Interpreters of the Holy Bible, deliver'd herself in these Expressions to me. *Ortwinus Oration upon the Death of the Queen.*

What a severe and Cruel Necessity, laid she, now lies upon me, either to forsake a Father, whom my Grand-Mother first ruin'd, (thence France the Author of our Present Calamity) or to forsake a Husband, my Country; nay, God himself, at a my Soul, my nearest and my dearest Pledge. *Ibid.*

'Tis a cruel Necessity indeed, Madam, answered I, but not to be avoided; Heaven not enduring divided Duty, nor divided Affections; Heaven, that has not only joyn'd you by an Eternal Ties to William, but calls you to succour your Labouring, if not perishing Country, the Church of God, your Religion, and these your *Batavians*, over whose Necks the Sword, or Bondage hangs. You forsake a Father, Madam. 'Tis true, but who first forsook himself, Nature, his Children, Kingdoms, Religion, Laws, his Word, and the Hopes of his Subjects, who departed himself from the Government, that he might serve the Conveniences of those, who under the pretence of false Religions, measure all things, Divine and Humane, by their own advantages. And when I added, that she was called by the Voice of Heaven, from a most delightful Ease, to be the Companion of William, in his Cares and Toyls, and unless our Wishes fail'd us, to the Government of one of the greatest Empires in the World. *Ibid.*

I, said the very Image of Modesty itself, I govern a People, and wield Scepters! I who only learn to handle near the Sacred Bible, Books that either may instruct or recreate the Mind, then to handle my Needle, Pen, or Pencil, or to mind my Flowers, Garden, or whatever else belongs to my Family-Affairs, or calls off our Sex from the Contagion of Idleness! And therefore be not deceived in your Opinion, continued the smiling, as if the Prince, by his Society, had instructed me in the Arts of Peace and War. 'Tis true, after hard Hunting, or wearied with continual Audiences, or tired with incessant Cares for the Good of the Republick, he comes to my Chamber about Supper-time, upon this Condition, that I should not tire him more with multiplicity of Questions, but rather strive to recreate him, over-toil'd, and almost spent, with pleasing Jest, that might revive him with Innocent Mirth. Ibid.

She was moderate in her Dress, sparing in her Train, but eager and humble in her Attention: Who, whenever she entered the Church Doors, or happen'd to squeeze in the time of Divine Service, impatiently brook'd the Bowings and Cringes of the Sycophantic Croud, professing, That in the House of God, the Distinction was the same of Meanest and Highest, from the most Infinite Majesty. Ibid.

The Queen being mov'd by the untimely Death of several Illustrious Women in her Court, thought it high time more familiarly to converse with Death, and meditate upon Eternity. And that she might always have him in her Eye, besides the Sacred Books which she turn'd over more frequently than ever Alexander did Homer's *Iliads*; she apply'd herself to other Books, no less familiar to her, which taught the Art of Dying well; more especially the Treatise upon that Subject, of Charles Drelincourt: VWhich she confess'd to her Son, then one of her Physicians, That she had read above seven times over. Ibid.

She was not wrought up to any Bigottry in unnecessary Opinions. She was most conversant in Books of Practical Divinity, of which some of the latest used by her, were certain Sermons, and some Discourses concerning Happiness.

Happiness, Death, and Judgment. Arch-bishop Tenison's Sermon, preached at the Funeral of her late Majesty.

In this Princess, Authority, Majesty, and Humility met together. That dwelt in her to such a degree, that in her Presence, or within her Hearing, the speaking of this, which I have said, or any thing like this, would have been exceedingly offensive. But the Justice of Nations gives those Praises to the Merits of good Princes, which their own Modesty would not bear. An ordinary Instance may suffice, for the showing her averness, not only to Flattery, but to Praise. Of a Book addressed to her, she said, *she had read it, and lik'd it well; but much the better, because the Epistle was a bare Dedication* Ibid.

Her Graces and Vertues were not blemished by Vanity or Affectation: Had that been so, she would scarce have made such a Profession as this, a little before her Death: *I know, (said she) what loose People think of those who pretend to Religion; they think it is all Hypocrisie: Let them think what they will, I may now say, I thank God I can say it, I have not Affect'd to appear what I was not.* Ibid.

Seeing God had determin'd this Good Queen must die, the Christian Manner in which she went out of the VWorld, is, in some sort, an Alleviation of the Grief of those whom she has left behind her; who have indeed Reason more than enough to mourn, but yet not as Persons without hope. Ibid.

I will not say, that of this Affliction she had any formal Presage; but yet there was something which look'd like an immediate Preparation for it. I mean her choosing to hear read more than once, a little before it, the last Sermon of a Good and Learned Man, now with God upon this Subject, *What! shall we receive Good from the Hand of God, and shall we not receive Evil? Job. 2. 10.* Ibid.

She fix'd the Times of Prayers in that Chamber, to which her Sickness had confin'd her. On that very Day she shew'd how sensible she was of Death, and how little she fear'd it. She required him who officiated there, to add that Collect in the Communion of the Sick, in which are these Words — *That whensoever the Soul shall depart*
from

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from the Body, it may be without Spite, presented unto Thee.
 "I will (says she) have this Collect read twice every
 "Day: All have need to be put in Mind of Death, and
 "Princes have as much as any Body else. Ibid.

She seem'd neither to fear Death, nor to covet Life.
 There appear'd not the least Sign of Regret for the leav-
 ing of those Temporal Greatnesses, which make so many
 of high Estate unwilling to die.

It was (you may imagine) high Satisfaction, to hear her
 say a great many most Christian Things, and this a-
 mongst them, I believe I shall now soon die, and I thank God
 I have from my Youth learned a true Doctrine, that Repen-
 tance is not to be put off to a Death-bed. Ibid.

On Thursday she prepared herself for the Blessed Com-
 munion, to which she had been no Stranger from the
 fifteenth Year of her Age. She was much concern'd
 that she found herself in so *Doxing a Condition* (so she ex-
 pressed it). To that she added, Others had need to pray
 for me, seeing I am so little able to pray for my self. Ibid.

When a Second Portion of a certain Draught was of-
 fer'd her, she refus'd it, saying, I have but a little Time
 to live, and would spend it a better way. Ibid.

In all these Afflictions the King was greatly afflicted;
 how sensibly, and yet how becomingly many saw; but
 few have Skill enough to describe it: I'm satisfied I have
 not. At last, the Helps of Art, and Prayers and Tears
 not prevailing, a Quarter before One, on Friday Morning,
 after two or three small Strugglings of Nature, and with-
 out such Agonies as in such Cases are common, having
 (like David) serv'd her own Generation by the Will of God,
 she fell asleep. Ibid.

But here my Sorrow stops my Mouth, and I must put
 an END to my Character and Praises of the Late Queen:
 But wherefore do I say an End, when dying she was so
 much above all Praises, by how much the more she
 approached nearer to Heaven and Eternity.

Having given The Character, &c. of Queen MARY,
 I shall next proceed to the ROYAL-DIARY of her
 Pious Husband, who survived her seven Years, and about
 six Months.

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THE
Royal Diary:
OR,
King *WILLIAM's*
Interior Protraicture &c.

BEfore I enter on the *ROYAL DIARY*, I shall revive the *General Character* of *KING WILLIAM*, as given by the Ingenious *NORRIS*, (and some others that knew him thoroughly) and I present the Reader with this *Comprehensive Character* of his late Majesty as a sort of General Proof of the *ROYAL DIARY* it self; for what I advance in this *General Character*, will so far agree with the *PRIVATE MINUTES*, in the *ROYAL DIARY*, as will render the whole unquestionable. — But to proceed to *KING WILLIAM's Character*.

In *KING WILLIAM* (as in a little Note Book) God did write in *Cypher* and *Short-Hand*, all those Graces we can read in *Larger Characters*, dispers'd in the several Volumes of *Mans Nature*; so as *Greatness* was never so *Humbled*, nor *Humility* so *Exalted*, as in Him. *Piety* never so much *divested* of *Humanity*, nor *Humanity* *Elevated* in *Piety*: Which made Him become a *Holy Paradox*, strongest in weakness, richest

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richest in his greatest wants: The more-Pious for others Prophaneſs, the more forgiving by Provocations, the more Charitable by Injuries and the more Calm by Storms, &c.

I cannot now ſpeak of the *Royal Stem*, from whence our late Sovereign ſprung, and of the Glory and Renown of the Illuſtrious Family of *NASSAU*, of which ſtock, were the Principal Defenders of the *Proteſtant Religion in the Low Countreys*, for the laſt Ages; but yet I ſhall give ſuch a *General Character* of Him as I can warrant, by living Authorities and the Knowledge I had of Him for Thirteen Years.

I own to give a *General Character of King William*, is a Subject that no Performance can reach; for to do Him juſtice, wou'd require a *Genius as vaſt, and Comprehensive as His own*. Something, however ſhall be ſaid, tho' it muſt be Remember'd that the greateſt places can make but a ſmall Figure in a *Little Map*, and no Heat, no Ardor, ſhall make me forget that I ought to ſpeak only *Truth*; Indeed it is very eaſy to come ſhort; but almoſt Impoſſible to Exceed it.

The very *Beginnings* of His Life, were Extreemly Great and Surprizing. For at an Age in which others have hardly left off their *First Diversions*, He had purchas'd a *Harveſt of Glory*, that drew the Eyes and Admiration of all *Europe* upon Him.

Few ever made a *ſiſt Appearance* on the Stage, with greater Diſcouragements, or had a proſpect before them, more capable to damp an aſpiring Spirit, or cool the moſt extraordinary Courage.

It was at a time when the powerfull'eſt Monarch in *Europe* was advanc'd in Perſon with a Victorious Army, into the heart of his Country, when by the terror of his Arms, he had corrupted the Fidelity of ſome, and confounded the Reſolutions of the reſt. When one half of the miſerable Country was Drown'd to ſave the reſt, and a hard Froſt (uſual at thoſe times) had given an eaſie paſſage for the reduction of the whole; when the Factions of ſome, and the Conſideration

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nation of all, had bred a Distraction in the Publick Councils, and the utmost of their hopes was an Unsafe and Ignominious Peace.

This was the time when *He* was restor'd to the Honour and Trust of his Ancestors, which a formidable Party had before endeavour'd to prevent — And how astonishing an alteration did immediately ensue! *He* Animated the Publick Councils with an uncommon Vigor, Modell'd an undisciplin'd Multitude, into a Noble and Regular Army; and in a little time, with a Resolution and Conduct, Posterity will hardly believe, he recover'd a sinking State; Beat the Enemy by force out of some parts, and Oblig'd them to Surrender the other, they had so unjustly and suddenly possess'd; Wrested a Victory out of the hands of the greatest Captain of the Age; Dar'd the insulting Tyrant to his Face, with an Army less than his own. And at last oblig'd him (after many mean and Politick shifts) to beg a dishonourable Peace, in that very Country he had almost Subdu'd.

These were the first beginnings of *His* Life, and (under the Conduct of Providence) we may assert that it was to *Him* Europe ow'd the conclusion of that Famous Treaty that was Sign'd at *Nimmiguen*— And by that Establishment he put his Country-Men into a capacity to assist him in the recovery of our *Expiring Religion and Liberty*, when we were brought into a condition little better than theirs, and to continue (as we hope they will,) the *Bulwark of the Protestant Religion*, and a *Curb to the Exorbitant Power of France*.

And this was the next Scene of his *Glorious Life*; which engages us to a more sensible tenderness and love to his Memory, as having been the happy Witnesses and and Sharers of it our selves—*He* was born to be the *Saviour of Nations*, and he only, that (not long before) preserv'd the greatest Common-Wealth in Europe, cou'd rescue these Three Tottering Nations from the brink of Slavery and Ruin. A Change so sudden, so difficult, so Happy, and indeed every way so unparallel'd, that as *History* can yet shew nothing

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to be compar'd to it, so it will hardly find credit in succeeding Ages.

The Reflections of past Miseries gives a fresh accent to our Joys, and alas! The remembrance of a latter Happiness may well give a sting to our Sorrows.

— However to make a just estimate to the Blessing; it would be necessary to review the condition we were in, when He came to Deliver us. *For Benefits are commonly valued proportionable to the necessity of the Receiver*

— And shall it ever be forgot? We felt much, but dreaded a great deal more: There was a universal Violation of all our Religious and Civil Liberties: A *Dispensing Power* was set up, in opposition to those *Laws* that had cost the best Blood in the Nation to procure: A standing Army was maintain'd, an Idolatrous and Bloody Religion introduced, and at last a Sham-Prince provided, in open contempt of our Honour, our Laws and our Liberties.

This was the State in which he found us when he Generously heard our Cry. He was the Object of all our Hopes nor was any of them disappointed. He ventured all that was Dear and Valuable among Men; neither was Success wanting to so *Brave an Attempt*; it exceeded our Hopes, and almost out-run our Wishes; and from being very near the most Miserable, We found our selves in a very little time the happiest Nation upon the Earth.

Something there was in this, that was certainly Divine. And *when the Lord thus turn'd away our Captivity, we were as those that Dream*. — The Joy was too sudden and overflowing, to be thought any thing but Imaginary. Our Fears were presently at an End, an Universal Vigour inspir'd our Counsels. Our Crown was establish'd, in Peace. And from being the Contempt and Pensionaries, we presently became the Envy and the Terror of France, and once more were enabl'd to hold the Ballance of Europe.

Neither was His Reign over us, less Glorious than the Beginnings of it were auspicious, a Successful War was continu'd out of the Bowels of our own Country, our Religion and Property were firmly establish'd, an
Indul-

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Indulgence to tender Consciencies was made a National Act. The Priviledges of the Subject were enlarged, and in the midst of the most expensive War that ever was, the great Grievance of the Nation on the Account of the Coin, was redress'd ; all which was brought to a true Standard, bearing His own *Impress*, and *Inscription*; an Attempt the very Proposal of which, seem'd Romantick, and which had hitherto appear'd impracticable in the Profoundest Peace. And after a Glorious War of so many Years continuance, he once more gave Peace to *Europe*; and now the Second time forc'd the Ambitious *Tyrant* to beg it at the Expence of his false Glory, in the View of one of his own Palaces.

He was Born with an Heroick Courage, a Courage that was far from being an effect of Cruelty, or Indiscretion ; but a constant uniform constitution of Soul, and supported by Reason, and Thought : This was a quality his greatest Enemies would always allow ; it was this that kept him Six Hours in the first Battle He ever saw, and that made Him one of the last that retreated from the Camp at *Landen* ; an Action that may serve to convince the World, that 'tis possible to lose the Victory, and yet gain all the Honour of the day.

Neither was His Conduct, or Prudence, any thing inferiour to it ; and it was the happy conjunction of these two, that made Him acknowledg'd by all, the Greatest Captain of the Age, and extorted that confession from one that had often try'd Him, that he left the King of England the only perfect General behind him. This was it that made Him as Great at Home as Abroad ; and secur'd us that Tranquility in Peace, that was purchas'd in War ; and it was this that engag'd Him to practise such Tenderness, and Condescension to His Subjects, that He might be better enabled to curb the Pride of their Enemies.

There was something of a strange Firmness, and Steadiness of Soul, that was peculiar to Him, and which no Expectations, no Discouragements cou'd shake ; and few things did ever more contribute, either to His Honour or Advantage, than this ; it was this made Him refuse the continu'd offers of Two Monarchs, to be

made *Sovereign* of the *Netherlands*, and the *Voluntary Subjection* of *Zurpöen* and *Guelderland*; with that remarkable answer, *God*

Sir William Temple's Memoirs. forbid that I should build my own Greatness upon the Ruin of my dear Coun-

try: It was this made Him so immoveable, in not talking a word of *Publick Matters* when He came over to *Esponse* the *Princess*, till after the *Consummation* of the *Marriage*: An *Action*, if we consider it with all its circumstances, will appear a peice of the most *Consummate Prudence* and *Sagacity* that can be imagin'd; and to which we owe all the *Blessings* of the late *Revolution*. A *Providence* so much to the advantage of *Europe*, that a very *Consent* to it in that *Prince*, who than sat on the *Throne*, is almost sufficient to spread a veil on all the unhappy *Miscarriages* of his *Reign*.

He had a *Great* and *Generous* Soul, and as He despis'd those little things that *Suspicion*, or want of *Merit* wou'd have been apt to have resented: So He was of a most *Copious* and *Extensive* Charity to all *Protestants*, where He saw any thing of the Image of their *Common Lord*. He well understood the difference between matters of *Faith* and meer *Circumstan-*
tials, and His large Soul was for the Union of all *Christians* that did not differ in things *Essential* to *Christia-*
ity. Neither was he inaccessible to His Subjects, whose *Judgments* and *Consciences* put them in lower *Circumstances* than others; so that His *Power* was made use of to the *Great* and *Happy* Ends of *Govern-*
ment, viz. In *restraining* the *Licentious*, and giving *Li-*
berty in all things appertaining to *Godliness*.

Few ever better understood the *Secret* of *Saying* or *Doing*, neither too little, nor too much; or knew better how to keep the *Ballance* even upon both sides, how to preserve the *Esteem* of the *Nobility*, and the *Love* of the *Populace*; the *Respect* of the *Officers*, and the good *Word* of the *Soldiers*; and above all, how to divide the *Hair* between being *Honoured* by, and *Honouring* the *Clergy*, and not being thought a *Bigot* to them, by the *Lay*.

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But that which was the peculiar Character of this Dear and Excellent Prince, was His Inimitable Love to, and Concern for the Happiness of *His People*. This was the true Spring of all the great Actions of His Life, for this he spent many dangerous Campaigns Abroad, that we might enjoy Plenty and Peace at Home; for this he Exhausted the Strength of his Body, and Employed the Vigour of His Mind; this in a Word, was the great Design of his Life, and was his great Concern at his Death.—*Can I do any Thing more for the Interest of these Nations?* Were the last Words He was heard to speak; and when He was told, *No, He bow'd His Head, and gave up the Ghost.* Death took them (as it were) at the Word, and He seem'd to have nothing more to do in the World, when He was once told, He cou'd be no longer Serviceable in it.

In short, King William was one every way fitted for the great Dignity and Trust unto which he was advanc'd: One form'd for Empire, and sought out by God (in great Mercy) for the British Throne. He had in him all the Qualifications we could wish for; either to render him a Glorious and most Useful Prince, or us a Great and Happy People. It would be endless here to mention Particulars, yet I cannot forbear to remember you of—His surprising Wisdom with which he did contrive and carry on all his great Designs:—His indefatigable Industry and Application, with which he also did attend 'em.—His undaunted Courage and Resolution with which he look'd every Difficulty and every Enemy in the Face.—His inviolable Fidelity and Truth with which he made good all his Word.—His unparallel'd Temper and Clemency, under the highest Provocations.—These were the Royal Glories of his publick Soul; that fitted him for Rule; and Merit, an Egyptian Pyramid to prolong their Remembrance.

His loud Atcheivements fam'd him truly Brave: He was in heat of Battle, a second Alexander; For Military Conduct, another Scipio: In War, an Agamemnon: In Peace, a Solon: Oracular in Council, and prudently Speedy in Execution: His promis'd Faith unalterable: Majesty surrounded him, and the Awe of his Wisdom wrote those Wonders that will astonish future Story.

But

But to say no more in *generals* of this beautiful Pile and Structure, as it was framed and set up here by the great Architect of all (*God himself*) for our Wonder and Imitation. Let us consider him in some *few Stories*, which we will ascend by the *Steps* following, and endeavour to compose our *ROYAL DIARY* by them; For tho' it be not possible for us to Imitate and Describe King *William* in the vast and capacious Dimensions of his *Soul* (the Inward man) we will give you a *Handful* out of the Heap, and take a *short View* of him in *Secret*, at such a distant Light as we could approach. A just mention of the Vertues of the Dead, being a *Religious Debt* and Tribute we pay to their Memories, by our Saviours Example, who recorded one single Act of *Mary's* Love to him in her *Box of Oynment*, to all Posterity. Nay, consult the Scriptures, and we shall scarce see any Pious Man (*never a good King*) laid in his Grave without some Perfumes and Embalmings of this kind, to preserve their Memories from Decay; *and the Dead to teach the Living*; (which was the just ground of all our Saint's Days) it being 1. our Interest not theirs (*said St. Bernard*) as it may provoke us to their Imitation; yet theirs too, in that their Joys in Heaven will encrease, as the example of their Actions brings others to it: For so a Man may do good here after he is Dead, and make the Dead live. To see therefore the World in a *little Map*, we will here present the Reader with A *ROYAL DIARY* of the Graces and Vertues of King *William*. And the first *Lines and Features* I shall draw of his Interior Portraiture shall be, *His Secret Devotion in his Closet and Bed-Chamber*.

I. King

I. King William's Secret Devotion in his Closet and Bed-Chamber.

IN this (especially since he was King of England) he was as much beyond Imitation as Precedent, making much of his Life (so far as it admitted of a Sequestration from his Calling as a King, to that of a Christian) but one continued Act of regulated Devotion; both in regard of his secret Retirements, and more Publick Duties of Holiness: As is evident by the Form of Prayers us'd by King William, which the Lord Bishop of Norwich assures us *Are faithfully Printed without the least Variation, from the Original Papers which his Majesty constantly used and (continues this Learned Prelate) altho' they were admirably suited to the Circumstances of his Majesties Royal Condition, yet the Matter of them is chosen with so much Judgment, that they in a manner comprehend all the things for which a Christian Man ought to Pray, and may afford great Assistance to vertuously disposed Persons of all Ranks and Qualities, in their Religious Exercises.*

There is also very good Reason to believe that he made use of some of these Prayers every Morning and Evening, when he retired into his Closet to Pray; in which dayly Devotions, they who had the Honour to attend his Person, well knew, that he was most Constant and Regular. — Thus far the Bishop of Norwich.

So that here's a Living Testimony from an unbiass'd Pen, and from an unquestioned Authority, to the secret Devotion of King William; and as the Bishop of Norwich

is a Person eminent in Piety, as well as in Office, of a known and unspotted Integrity, and a Practiser of that very Quality which he applauds in his *Christian Sovereign*; there can lie no Objection against the Truth of it, but what will be a Satyr upon it self. — It must be own'd that few of the Kings of Europe ever troubled themselves with *secret Devotion* (for as the Author of *Royal Religion* observes) Princes perform the Duties of Religion as a Matter of State, and Common Court Ceremony appoints the Chaplain in Ordinary to attend at their Season; the Hours of Prayer are regulated as the Hours of Play, and the Clerk of the Closet has his Work also; these are handsons general Ways of treating God Almighty Civilly, and the Prince vouchsafes to be present as often as he pleases, and we are very willing to cry up the Devotion and Piety of those that do so. But (continues this ingenious Author) as for Closet Secret Devotion, Private Serious Prayer, Hearty Application to the God and Maker of us all, Committing all to his Conduct, Seeking the Face of the Almighty, his Favour, Protection, Counsel, Blessing; we Challenge History of Times past, or Experience of Time within Memory, to match the Instance before us.

There are several who think well of his late Majesty, yet are ready to ask, *Do you really believe King William made Conscience of secret Prayer?* I confess the Novelty of the Thing, the Rarity of a *Praying King*, may make the Question the more excusable.

But we have a Remarkable Instance of it in King William; for besides the great Regards he had to more publick Prayer, he was far from being a Stranger to the most retired Exercises of this kind. I do assure the Reader (and there are several Persons now Living can testify the same) that (both in Court and Camp) he did so constantly keep up a Course of Secret Duties, that even after he had been tir'd out with the great and necessary Affairs of the Day, he could not with any Satisfaction go to Rest, till he had Retir'd for serious Conferences with God. And here we find him Praying in these Words.

L O R D

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LORD, I do with great Shame and Confusion of Face, Confess and Lament before thee, from whom nothing is hid, that I have grievously offended. [* Here he was used to mention Particulars.] These my Transgressions, with many more which I cannot remember, and reckon up before thee, are all in thy sight, O Lord, and my most secret Sins in the light of thy Countenance. When I look back upon the Errors and Miscarriages of my past Life, and consider with my self what I have done, and what I deserve at thy Hands, my Flesh trembleth for fear of thee, and I am afraid of thy Judgments.

But, O Lord, make me deeply sensible of the great evil of my Sins, and work in me a heavy Contrition for them; and let the Sense of them be more grievous to me than of any other Evil whatsoever. Have mercy upon me, O Lord, and according to thy tender Mercies forgive all my Transgressions, for the Sake of my Blessed Saviour and Redeemer. Amen.

Nay, besides his more stated Courses, it does appear (from many excellent Forms of Prayer drawn up with his own Hand) that he did also upon all the more special Occasions that did occur, seriously look up to God, and commit himself and his Affairs into his Hands; so that upon the whole, that Character did most exactly agree to him, which David takes to himself, Psalm 109. 4. I give my self to Prayer.

In many Battles (for I must own what I saw with my Eyes) before he came to the Field, he had Won the Day on his Knees: His Devotions in all Combats, gave assurance of Conquests: He was no sooner in his Closet, but his Enemies were half Kill'd. Prayer is that White Gunpowder which goes off without Noise, which wounds and Slays Men in Secret, and Overcomes and Confounds Armies. With this New Instrument of War, King William compleated all his Victories; and not a Red-Coat in his whole Army, (if he put on the same Armour) but cou'd put a Thousand to Flight.

His Heart, if you cou'd see it, is ever and anon lifting it self up in Ejaculations and Prayers; only his Courage doth now and then hinder his Zeal; at the very same Moment he pierceth Heaven, and the Bowels of

his Enemies; and tho' they have not the same Weapon, yet his Heart and Hand are both Fighting together, and are Associates in the Victory.

In a word, this *Praying Commander* Honoured the Name of God with a profound Veneration, especially towards the end of his Life: For if at any time that Glorious Name had been made mention of occasionally by any, he was ever observ'd to have a peculiar Emotion of Soul, discover'd in a serious Look upwards to Heaven, as if he still follow'd it with a *Mental Prayer*. And indeed, (*besides the great Regards he had to more Publick Prayer*) those that observ'd him in his Closet and Bed-Chamber, can testify how frequent he was in his Addresses to the Throne of Grace.

The late Dr. *Tillotson* has often express'd himself of his Majesty, thus: 'That he was a very devout Person, and a constant Observer of Religious Duties both in Publick and Private.

Again, I appeal to his *Mental Attendants*; whose Testimony will still confirm this Particular, as to the Time which his Majesty every Day set apart for *secret Devotion, both in his Closet and Bed-Chamber*; and without breach of Charity, I may assert few about him spar'd so much Time for the solemn Occasion of *secret Prayer* as the King himself.

Again, I appeal to the *Eye-witnesses* of his Actions in the Field, and there are Thousands of Gentlemen, who declare they never knew him enter upon any great Action, but that immediately before he adventur'd himself, he recommended himself to the *Divine Protection*; as particularly at the great Battel of *Landen*, where the Night before the Battle, his Majesty lodg'd in his Coach, and in the Morning had his Chaplain call'd into the Coach to Pray with him, while he devoutly kneel'd all the Time without.

And now, that I have mentioned his Retirement as to *Meditation and Prayer*, I might instance in several other Particulars, that I have been credibly informed of. But I shall content my self to say this one Thing, which Persons of the best Figure and Worth can bear me out in avouching; That he was often, for a considerable Time, retir'd

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retir'd from the World in *private and close Devotion* when some perhaps did imagine he was otherwise imploy'd. And as sometimes he allowed a close and serious Person to join with him as a Friend, in order to assist him this way: So his *Marks upon Pious Books* which he perus'd, by folding down of the Leaves, were plain Indications, how he had at other Times been taken up in his *retired Hours*. Which puts me in mind of something that relates immediately to his good Queen. She gave Orders to a Lady of Quality, to get her a Catalogue of the most Thoughtful Practical Books of the Dissenting Ministers. For which she gave this Reason, *Seeing*, said she, *I am tied up from bearing them Preach*, *I am resolv'd to make up this Loss, so far as I can, by a carefull Perusal of their best Writings.* And *seeing* (says my Author) *I had this Account from the Lady her self, who is yet alive, and who was pleas'd to consult me among several others on this Head: I am bold to mention it here.* — But to return to the King.

From the few Hints I have given, it doth sufficiently appear, that as he was a Student both of Men and Things, in relation to his management of himself, as to the Affairs of the World: So he was truly Devout both in his Closet and Bed-Chamber.

But I should run out endlessly, if I did allow my self to prosecute every Hint that might offer it self here. Therefore I shall only say further on this Head, *That he was Serious without Affectation, Temperate without Niceness, Devout without Superstition, and Religious without Bigottry.*

II. King William's Serious and Undissembled Piety.--- His Inquiry into the State of his Soul.--- And Practice of Self-Examination before his Receiving the Blessed Sacrament.

THE next Things I shall discover in our ROYAL DIARY, are,

1. King William's serious and undissembled Piety, this (however least known) was the most valuable among all his unpresidented Perfections; 'Tis not indeed at all strange that this should be so little known, it being (as to the greatest Instances of it) what every sincere Soul does and what very particularly King William did to his utmost, labour to reserve as a *Secret* between God and Himself. Yet notwithstanding the Remoteness of his Temper, from every thing that could look like *Ostentation*, and his peculiar Modesty and Reservedness in all such cases (besides the constant Cares and Hurries that did attend his Crown, and fill up his Time) he has left Instances under his own hand of that *inward vital Religion* which is not only very rarely found in Princes, but too seldom in Christians of a meaner Rank, who have less of Publick Affairs to ingross their Thoughts and Time.

And to this Purpose I shall here mention His steady Belief of a Divine Providence, without this there can be no such thing as *real Religion*, and where this is inward and deeply fix'd (as it was in King William) it cannot

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he but *serious Godliness* must spring and flow from it. Now this it was that did enable and resolve him so often, and with such Life, and Spirit, and Courage, to expose himself to the most *breathing Dangers*. His Attempts of that kind, and the unmov'd fearless Spirit that has (at such Seasons) appear'd in him, have been misinterpreted by many as if they had proceeded from an imbib'd *Nation of Fatality*; but I can assure the Reader to the contrary, for there are those to whom he has with great freedom, sometimes declar'd himself to this purpose, *viz. When a Battle or other hazardous Enterprize was approaching, that his method had been seriously to consider what was his present Duty, and that when upon due Deliberation, he had seen reason to determine that God would have him expose himself, (He would add that) He then knew not what Fear meant, For that he knew under whose Protection he went.*

When therefore in the Fight at *L A N D E N*, one beg'd of him not to venture too far, he briskly replied, *Mind your own Duty, I am now in mine.* This undauntedness was so known and constant, as well as the Principle he acted from, that it became a matter of derision among Prophane Persons, who used to say, *They did not care to venture so far as he, for all his Predestination Has.* — But yet he was so far from loving rashly or needlessly to expose himself or others to Dangers, as some were pleased to give out, that he used to censure those that did so, saying, *They had no Call to expose themselves at that rate.* And when one told him that a Gentleman that had come to see the Army only, was kill'd by venturing too near the Enemy; he said, *He was sorry for it, but added, That he had nothing to do there; whereas (said he) I am here in my Calling, and about my proper Business.* So that his very Courage and Conduct in War (as well as his Behaviour at Home) was truly Christian in the most elevated Sense; neither can I forbear to mention our former *Monthly Fasts* as another Instance of his *undissembled Piety*, seeing no Man was more devout in the keeping of them (whilst the Fast lasted) or more serious when the *Duties* were over.

The Truth is, the noble *House of Nassau*, hardly ever produc'd an Inconsiderable Man, but every Successor added a New and Encreasing Lustre to it, till in *KING WILLIAM*, it seem'd to come as near Perfection as Mortality wou'd admit of, and so it is now wholly extinct. But that which was the very Crown of all the rest of his Vertues, was his *Serious and undeffembled Piety*. He was (as you'll find by the *Questions* written with his own hand) truly Religious, and had a constant Impression of the Divine Presence, and a visible Regard to a Future World. I don't mean only in Comparison to other Princes; but in a *Private Capacity*, as he was a Christian: There was an unaffected Awe and Reverence of God visible upon his mind, especially in the places of *Religious Worship*, and if you'll believe those that had the Honour of, an Intimacy with Him, it was the same thing in Private, I cou'd swell my Observations upon this Head to a Volume.

His whole Life was under the Government of Religion, and it was his Constant care to avoid all Appearance of Evil, and to do what ever was serviceable to the Interest of God, and all without the least Noise or Ostentation. I find by his Private Speeches, if any thing really provok'd him, it was an Appearance of *Design and Hypocrisy*, and sure he wou'd never be guilty of that to his God, which he abhor'd in a Fellow Creature.

He had a true sense of, and a real concern for the abounding *Wickedness and Impiety* of his Kingdoms. This cost him many a Cloudy Thought, many a Melancholy Reflection, and accordingly the Progress of the Reformation of Manners was much in his heart. This he frequently recommended from the Throne, This he Countenanc'd by his own Example, rightly judging that the best way to raise the Genius of his people, was to better their Morals. It was under his Auspicious Reign, that the *Generous Societies for Reformation*, met with the first publick Encouragement, and the no less commendable one for the Propagation of the Gospel, with its first happy beginnings; so that he

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gave not only his Allowance but his *Smiles*, to any thing that was good; and was arbitrary in nothing but in restraining the *Commission of Evil*. — And 'tis evident by his Religious Conferences in the Cabinet Council, Banqueting house and Royal Palace, that *Serious Godliness*, influenc'd all his Administrations. — Hence it was he so readily fell in, with what ever might Provide a lasting Security for us; from first to last this was upon his heart, to this we owe the several *Excellent Provisions* that were made, not only for the *Liberties of Protestant Dissenters* but also for the *Liberties of the Nation in general*, and for securing the *Succession in the Protestant line*. — Hence also it was that he provided so carefully for the Administration of Justice among his People. He restored us *JUDGES* as at first. *Isa. 1. 26.* Persons thoroughly acquainted with the *Laws*, the *Rules of Judgement*, and that were of try'd Integrity, Impartial in their Administrations, and with such he fill'd all his *Courts of Justice*. — Hence also was it, that he did so Earnestly labour to suppress Prophaness, and Debauchery among us, and hereby he was guided in the choice of Magistrates in *Commission of Peace*, or others that more Immediately might have influence upon this affair. — Hence also he Endeavour'd the promoting *Serious, National Religion*, what Reign ever was before adorn'd with such a *set of Bishops*, rais'd to the highest Dignities in the Church, Persons of the highest Character for *Serious Piety*, as well as Consummate Learning and Judgment, and for their great *Moderation and Temper*; with Reference to those little things which have hitherto divided the Church and Nation. Persons whose Charity will admit of no Narrower Limits, than those of *Serious and Common Christianity*. — I might also add That it was from hence he earnestly desir'd and endeavour'd to *Unite* all his Protestant Subjects: And upon all Occasions shew'd himself to be the *true Father* of all his People. He was not only so to one, or other perticular par-

ty, or denomination of Christians among us, but to all. That Church of England of which he was the Head, the Father; the kind and Indulgent Protector, was a Church that did contain all the Serious Christians in England. And not meerly them who have long Challeng'd, (and seem very peculiarly fond) to distinguish themselves from others by that Name, I was near his Royal Person for 13 Years, and was so far Privy to the Secrets of his whole Life, as to be able to testify that all these, and many other Religious Actions of his, were all owing to his Serious and undissembled Piety. But I need not enlarge upon this Head, for I suppose no Man will doubt KING WILLIAMS being an Humble Penitent and Sincere Christian, that considers he pray'd in these very words.

MOST gracious and merciful God, who art of purer Eyes than to behold Iniquity: I desire to humble my Soul before thee, in a deep sense of my own Vileness and Unworthyness, by reason of the many Sins and Provocations, which I have been guilty of against thy Divine Majesty; by thought, word and deed. Forgive, O Lord, all the Sins and Follies of my Life, which have been many and great; and which I do now with shame and sorrow confess and bewail before thee, for thy mercys sake in Jesus Christ. Pardon, O my God, my manifold neglects and omissions, and slight and careless performance of the Duties of Religion, without due Affection and Attention of Mind; that I have not served thee with that purity of Intention, with that Sincerity of Heart, with that fervency of Spirit with that zeal for thy Glory, with that care and diligence, and constancy, that I ought,

But shou'd we Enumerate all his Particular Vertues the Subject wou'd be an Addition to Copious, for the Nature, and Limits of our ROYAL DIARY; His Integrity, Justice, his Piety, his Love of his Country; wou'd requite a Panegyrick, every one as large as that the Roman Consul made to Trajan, yet must we not here omit his Sedulous care to Reform the Loose-
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ness, and Prophaness, of his own Court; corrupted by the Contagious Vices, and Impieties of the preceeding Reigns, wherein his Pressing Injunctions and the Royal Exemplar of his own Family-Conduct had acquired him that Success, That the most Exorbitant began to see the deformity of their Extravagancies in the Glorious Mirror of his *Grand Example*. And which is more, so *resplendent* was his Serious and Undissembled Piety (and those other Perfections that adorned his Royal mind) that they needed not *Strain'd Adulation* to blazon them forth; since they that praised him most, weres always nearest to the Truth.

I observ'd, several other *Remarkable Passages* of his late Majesty, that wou'd properly come under this head, but for Brevity sake, I'll now pass on to the next head in our *ROYAL DIARY*, to wit — *KING WILLIAM's* Inquiry into the State of his Soul. And here we find him praying in these words.

LORD — I most humbly implore the Grace and Assistance of thy Holy Spirit, to enable me to become every day better, and to Reform whatever has been amiss in the Temper and Disposition of my Mind; or in any of the Actions of my Life. Grant me the Wisdom and Understanding to know my Duty, and the Heart and Will to do it. Vouchsafe to me the continual Presence and Direction, the Assistance and Comforts of thy Holy Spirit; whereby I may be dispos'd and enabled to do thy Will with delight and cheerfulness, and with patience and contentedness to submit to it in all things. Endue me, O Lord, with the true fear and love of thee, and with a prudent Zeal for thy Glory. Encrease in me more and more the Graces of Charity and Meekness, of Truth, and Justice, and Fidelity; give me Humility and Patience, and a firmness of Spirit to bear every Condition with constancy and equality of Mind. — Enable me O Lord, by thy Grace to govern all my Appetites, and every inordinate Lust and Passion, by Temperance and Purity, and Meekness of Wisdom; setting Thee always before me.

KING WILLIAM was frequent and Serious in Self-converses, as well as in Conversing with his God :

He made *Narrow and diligent Searches into the State and workings of his own Soul*; and *Conscientiously kept up the Practice of Self-Examination*, a most *Inward and Essential Instance and part of Godliness*; but what (It may be feared) is now almost lost from amongst us.

I come next to that Part of the *ROYAL DIARY*, that relates to his Practice of *Self-Examination* before his Receiving the blessed Sacrament.

As often as his Majesty received the Sacrament, which he never fail'd to do *four times in the Year*, he always set apart *Two or Three days* to prepare himself for it.

When he was in the Camp, if urgent Affairs put him by the Seasons he usually allotted for his Preparations; he ordered the Sacrament to be deferr'd till the Lords Day following, that he might have opportunity to fit himself worthily to partake of those Holy Mysteries. — And the Prayer he us'd, to prepare himself for the worthy receiving of the Holy Sacrament; I find to be this following, viz.

I Come to thee, O my Lord God, from whom are the preparation of the Heart, and the good disposition of our Minds for thy Worship and Service: Fit me, O Lord, by a hearty Contrition for my Sins, and a sincere Resolution of a better Course, to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Transgressions by the Sacrifice of Himself, as of a Lamb without Spot and Blemish. Let the remembrance of my Sins, and of his bitter sufferings for them, pierce my very Heart, and engage me for ever to love and serve him, who laid down his Life for me. Cleanse me, O Lord, from all filthiness of Flesh and Spirit, that I may be a meet Guest for thy Holy Table, and a real partaker of those Blessings and Benefits which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of this Covenant, which I made in Baptism, and intend to renew in the Holy Sacrament, by dedicating my

my self entirely, and for ever, to the service of my Blessed Redeemer who hath loved me, and washed me from my sins in his own Blood. To him be all Honor and Glory, Thanksgiving and Praise, Love and Obedience, for ever and ever, Amen.

By this Prayer of KING WILLIAM, we see the high Regard his Majesty had for the Duties of the Christian Religion, and how well he Employ'd himself at the Lords-Table, wherein his Behaviour was ever most Grave, Humble and, Devout.

An Eminent Person having had opportunity to look into some Papers, written by KING WILLIAM, he found such Questions as these in 'em, viz. Have my Actions since the last Sacrament fallen in with what I have propos'd to my Self, as the Great and Governing End of my Life? And again, Am I Chargeable with no Sins, or Failures, but what do consist with Sincerity of Heart? With many others of a like Nature, which plainly shew that in the midst of those Great and constant Cares of a Publick Nature that fill'd his Head, and Hand, and Heart, he was far from being Regardless of the Concerns of his own Salvation: And this will further appear by inserting the Prayer King William us'd in Private, after his receiving the Blessed Sacrament. And I'll here publish it without the least Variation from the ORIGINAL PRAYER, which his Majesty Constantly used, viz.

I Praise and magnifie thy great and Glorious Name, O Lord my God, for the Blessed — Opportunity afforded to me this day, of Commemorating thy infinite Goodness and Mercy to me and all Mankind, in sending thy only Son into the World, to take our Nature upon him, to submit to the Infirmities and Miseries of it, to live amongst us, and to dye for us: And to preserve the Memory of this great Love and Goodness of thine to us for ever in our Hearts, that thou hast been pleased to appoint the Blessed Sacrament, for a Solemn Remembrance of it. Grant O Lord, that I may faithfully keep and perform that Holy Covenant which I have this day so solemnly renewed and con-

firm'd in thy presence, and at thy Table. Let it be an *Eternal Obligation* upon me of perpetual Love and Obedience to Thee. Let nothing seem hard for me to do, or grievous for me to suffer for thy sake, who whilst I was a Sinner and an Enemy to thee, loved'st me at such a rate as never any Man did his Friend. Grant that by this Sacrament there may be conveyed to my Soul new Spiritual Life and Strength, and such a measure of thy Grace and Assistance as may enable me to a greater care of my Duty for the future: That I may henceforth live as becomes the Redeemed of the Lord; even to him who died for my Sins, and rose again for my Justification, and is now sat down on the right hand of the Throne of God, to make Intercession for me: In his Holy Name and Words, I conclude my imperfect Prayers, &c.

I need not tell the World with what undauntedness of Resolution, he adventured into the *Hottest Battle*, how fearless and unconcern'd, he look'd in the face of Danger, after having thus Prepar'd himself (in the Camp &c.) for receiving the blessed Sacrament. History is too full of his Prodigious Actions, and the minds of Men have too great an Idea of his Exalted Memory to require any such Excursion in this *DIARY*.

But I must say, I firmly believe it was his constant Preparation for Death, (and Great Benefit he receiv'd by the Holy Sacrament) that settled and fix'd his Temper in a Perfect Resignation to the Sovereign disposal, and caus'd him to be Perfectly Hearty and unconcerned, in, the Greatest Danger. Since no Man can be so truly brave, as the Man whose Conscience speaks Comfortable things to him, in the Minute of Danger.

As I have here inserted *KING WILLIAM's* Practice of Self-Examination, before his receiving the blessed Sacrament (part of which was written by *KING WILLIAM* himself, and found amongst his Papers) so I might also add Instances of the Great Satisfaction and Pleasure he took in *Conversing with the Scriptures*, and several other particulars, but what has been hinted may suffice to let us know the *Constant*

Solemnity

Solemnity his Majesty observ'd, in the Receiving the Sacrament, and the Extraordinary Time of Preparation, which he separated for himself from the most pressing Affairs, even in the very Camp, &c.

III. King William's Conscientious Performance, of Relative Duties.

BESIDES the general and necessary Dependance that every Man must and ought to have upon God; There is no Man whatsoever, but is even in this World particularly *RELATED* to some particular Person above the generality of other Men. He can neither come into the World, nor continue in it, and be an *independent Man*: And by his Demeanor, in his strictest *Relations*, he may be guessed at in the other Progress and Course of his Life. In all the *Relations* that are contingent to Men, those are most binding which *Nature* hath framed *nearest* in the several Conditions of Men. In which if a Man be not honest, in vain he is expected to be found so in others, that are more *distantly* extended from him. The highest Tye of all (as most concerning the publick Good) I take to be *between a born Subject and Legitimate Prince*, pursuing the Good of the Country. He is *Pater Patria*, and every Subject is but a little more *remoted Son*. He that is Prodigal of his Subjects Lives, will easily be drawn to be careless of any but his own. And indeed (as Cyrus used to say) *No Man ought to Govern others, but he that is better than those that he Governs*. There being a greater Obligation upon a Prince to be good, than there is upon other Men: For tho' he be Human in his Person, as others are; yet, for the Publick sake, *his Person is Sacred, and the Government he Exercises is Divine*: So with greater Caution ought

ought to be administred, and in imitation of the Gods, requires a greater height of Vertue, so to irradiate his Throne, that Men might gaze with Admiration, and Obey with Reverence. Near this, was the noble *Spartans* Answer, who when one desired to learn how a Prince might be safe without a Guard, he replied, *If he Ruled his Subjects as a Father doth his Children*: That King William did so throughout his whole Reign I prov'd before in his general Character, so that I need say nothing here of his Relation to us as a King, but shall limit this part of the *ROYAL DIARY* to his *Private Relations*, as a *Friend and Husband*, &c. In all which (as well as that of a King) he appear'd a most eminent Christian.

As King William's Mercy was eminent to his Enemies, so (as appears by our *ROYAL DIARY*) his *Conscientious Performance of Relative Duties* was no less remarkable — 'Twas part of his Dayly Prayer,

Assist me, O Lord, more especially in the faithful and conscientious discharge of the Duties of that high Station in which thou hast placed me; And grant that I may employ all that Power and Authority which thou hast invested me with, for thy Glory and the publick Good; that I may rule over Men in thy Fear, with Justice and Equity, ever studying and endeavouring the good of the People committed to my Charge; and as much as in me lies, the Peace and Prosperity, the Welfare and Happiness of Mankind.

And I beseech thee, O Lord, of thy great Goodness, to bless all my Relations and Friends; particularly my dearest Consort the Queen. I acknowledge thy especial Providence in bringing Us together, and thereby giving me the opportunity and means of being instrumental in rescuing these Nations from Misery and Ruin. And as thou hast bin pleased to unite Us in the nearest Relation; so I beseech thee to preserve and continue that entire Love and Affection between Us, which becomes that Relation. And if it be thy Blessed Will, and thou seest it best for us, bless us with Children to sit upon the Throne of these Kingdoms, and to be a Blessing to them for many Generations.

Be merciful also, O God, to my Native Country; let
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true Religion and Righteousness be established amongst them as the surest Foundation of their Peace and Prosperity.

Bless all my Allies; O Righteous Lord, that lovest Righteousness, and hatest Falshood and Wrong, do thou stand by us in the maintenance of that Just Cause in which we are engaged, and bless us with Union and good Success.

And as 'twas Part of King William's Prayer that he might be faithful in the discharge of *Relative Duties*, so his Prayer was accordingly answer'd.

For First, as to his Fidelity to his Friends, perhaps he was without all Precedent. He try'd those as Gold whom he admitted into his *Cabinet Councils*, and tho' necessitating Circumstances, or weighty Reasons of State might oblige him to lay some fit Persons aside, yet they must be reprobate indeed, that he ever intirely rejected from thence, when once admitted; for nothing but Folly or Knavery, or both, were allow'd of by him as a sufficient Reason for changing Hands in this Sense. Cowley tells us, *There are fewer Friends on Earth than Kings*. But whoever considers the following Discoveries, will own there was once such a Miracle as a Royal Friend.

For Sir William Temple telling the Prince of Orange, what King Charles II. suspected of some of his Subjects, without Naming any: And how much Service it would be to his Majesty to know them more certainly, and how kind it would be in the Prince to discover them. The Prince was stanch, and said, *He was sure the King would not press him upon a thing so much against all Honour, as to betray Men that profess'd to be his Friends*.

I find there was a Particular and Intimate Friendship between King William (when Prince of Orange) and the Young Prince of Brandenburg, who tho' Cousin Germans, and engag'd in one Common Cause, were yet nearer join'd by likeness of Humours than of Interest; and by the Ties of Personal Kindness, than of Blood, And I never knew (says my Author) the Prince of Orange more sensible of any Misfortune that hapned to him, than the Death of this Prince of Brandenburg.

King William had also a very great Friendship for Monsieur Bentinck, and not without Reason, for Sir
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William Temple gives Monsieur *Bentinck* the Character of being the best Servant he had ever known either in Princes or Private Families; for whilst the Prince of Orange had the Small Pox, he tended his Master during the whole Course of his Disease, both Night and Day: Nothing he took was given him, nor was he ever remov'd in his Bed, by any other Hand: And the Prince told Sir *William*, That whether he Slept or no, he could not tell, but in Sixteen Days and Nights, he never Call'd once, that he was not Answer'd by Monsieur *Bentinck* as if he had been awake. The first time the Prince was well enough to have his Head open'd and Comb'd, Monsieur *Bentinck* as soon as it was done, beg'd of his Master to give him leave to go home, for he was able to hold up no longer. He did so, and fell immediately Sick of the same Disease, and in great Extremity, but recovered just soon enough to attend his Master into the Field, where he was ever next his Person.

I shall here add another remarkable Instance of his Conscientious Discharge of the Duties of Friendship, which was this. The Prince of Orange had a long Pretence depend ng at *Madrid*, for about Two hundred Thousand Pounds owing to his Family from that Crown since the Peace of *Munster*. It had ever been delay'd, tho' never refus'd. An Agent from the Prince had of late very much press'd the Queen Regent of Spain upon this Subject, and with much ado had obtain'd an Order for Fifty Thousand Pounds, and Bills were put into his Hands by the Ministers there; which when they arriv'd in *Flanders*, instead of being Paid they were protested. The Duke *Villa Hermosa* was so asham'd of this Treatment, that he sent a Person purposely to excuse it to the Prince, and assure him the Fault was not in the Queen nor Ministers, but only in the choice of Hands by which it was transmitted, and desired his Highness would not take it ill of the Queen. The Prince answer'd, No not at all, on t'other side I have Reason to take it well of the Queen; for if she did not think me the honestest Man in the World, she would not use me so; however nothing of this kind shall hinder me from doing what I owe to my ALIES, or to my Honour. —

But if King William was thus Conscientious in the Discharge of the Duties of Friendship, &c. How did he act as a Husband? If Friendship was so sacred a Thing with him, What then may we imagine Love to have been? Of this he had but one Instance to give to the World: But that was so perfect a one, that it may well serve instead of all others. I mean his Affection to his excellent Consort the late Queen, which if it was the most exalted Love on her side, was the most perfect Liking on his part. And this will the better appear by giving the secret History of his Courtship, &c. to the late Queen, and I'll advance nothing on this Subject (or in any part of the *ROYAL DIARY*) but what I am able to prove.

The Prince of Orange, having communicated his Intentions of Marrying to Sir William Temple, (his Majesty of Great Britain's then Ambassador at the Hague,) whom the Prince so far Honour'd as to make him a Counsellor and Confident in this Affair.

The Prince was so frank as to express his whole Sentiments of Marriage, in this kind, viz. 'That the greatest Thing be considered, was the Person and Disposition of the young Lady: For though it would not pass in the World, for a Prince to seem concerned in those Particulars; yet for himself, without Affectation, he declared, that he was so; and in such a degree, that no Circumstances of Fortune or Interest could engage him, without those of the Person, especially those of Humour and Disposition. That he might perhaps be not very easy for a Wife to live with; he was sure he should not be so to such Wives as were generally in the Courts of this Age. That if he should meet with one to give him Trouble at Home, 'twas what he should not be able to bear, who was like to have enough Abroad in the Course of his Life: And that after the manner he was resolved to live with a Wife, which should be the best he could, he would have one that he thought likely to live well with him; which he thought chiefly depended upon their Disposition and Education.

Here we see the rich Cabinet of a far Soul unlockt; and whilst the Prince publishes so worthy, so generous, and glorious a Declaration, of what a faithful and good

Husband he intended to make himself, and consequently what equal and suitable Returns he expected from a Wife; 'twas from his entire Satisfaction that all those great, and indeed only honourable Ends of Marriage would be fully answered in the *Person of the Princess*; that of the whole Choice of *Europe*, (for several Offers in *Germany* had already been made him) he had fixt his Thoughts only on the *Daughter of England*, the fair Mark of his Ambition, where he was confident the highest Expectation of all the fore-mentioned Qualifications of a *Wife*, would be amply gratified.

In his prosecution of so honourable a Design, as the Prince propos'd to himself some higher Felicities than in the generality of Marriages of Princes, so he resolv'd likewise not to follow the general Practises of *Courting by Envoys and Proxies*, too common on such Occasions; but, if I may so say, to be his own Ambassador on this Subject, and make his own personal Addresses to the Princess. And accordingly, having smooth'd his Way by some Letters to beg Leave to visit *England*, upon their favourable Answer received, he prepared to set forth accordingly.

Upon the Prince's intended Voyage for *England*, eighteen Deputies, with the Pensionary *Fagel* at the head of them, in the Name of the Nobles, and the respective Towns of *Holland*, Complemented his Highness with their Wishes of his good Voyage, and all the Members of the States of *Holland* did the like; and the next Morning, when his Highness took Leave of the *States General*, he received the Complements of the several Colleges by formal Deputations, and of all the foreign Ministers there, and then Embark'd on the Yatches and Men of War that attended him in the *Maese*, accompanied by many Persons of Quality, and Gentlemen of Note, to the number of above Forty.

The Prince like a *bashful Lover*, came Post from *Harwich*, to *New-Market*, where the Court then was, as a Season and Place of Country Sports. He was very kindly receiv'd by the *King and the Duke*, who both invited him often into Discourses of Business, which they wondred to see him avoid, or divert industriously. "So

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as the King bid me find out the Reason of it. The Prince told me, ' He was resolved to see the young Princess before he entered into that Affair, and yet to proceed in that, before the offer of the Peace. The King laughed at this piece of Nicety, when I told it him. But however to humour him in it, said, He would go some Days sooner than he had intended from New Market. Which was accordingly done.

The Prince upon his Arrival in Town and sight of the Princess, was so pleas'd with her Person, and all those signs of such a Humour as had been describ'd to him upon former Inquiries, that he immediately made his Suit to the King and Duke, which was very well Receiv'd and Assented to, but with this Condition, ' That the Terms of a Peace abroad might be first agreed on between them. The Prince excus'd himself, and said, ' He must end his first Business, before he began the other.

The King and Duke were both positive in their Opinion, and the Prince resolute in his, and said at last, That ' His Allies who were like to have hard Terms of the Peace as things then stood, wou'd be apt to believe, that he had made this Match at their Cost; and for his Part he wou'd never sell his Honour for a Wife.' This prevail'd not, but the King continued so positive for three or four Days, that my Lord Treasurer and I began to doubt the whole Business would break upon this Puntilio. About that Time I chanced to go to the Prince after Supper, and found him in the worst Humour that I ever saw him; He told me, He repented he had ever come into England, and resolved he wou'd stay but two Days longer, and then be gone, if the King continued in his Mind of treating upon the Peace before he was Married; but that before he went the King must chuse how they should live hereafter, for he was sure it must be either like the greatest Friends or the greatest Enemies: And desired me to let his Majesty know so next Morning, and give him an account of what he should say upon it. I did so early in the Morning, and told the King all the Prince had said to me the Night before, and the ill Consequences of a breach between them, considering the ill Humour of so many of his Subjects upon our late

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Measures with France, and the Invitations made the Prince by several of them, during the late War. The King heard me with great Attention, and when I had done, said, 'Well I never yet was deceiv'd in judging of a Man's Honesty by his Looks (of which he gave me some Examples) and if I am not deceived in the Princes Face, he is the honestest Man in the World, and I will trust him, and he shall have his Wife; and you shall go immediately and tell my Brother so, and that 'tis a thing I am resolv'd on. I did so, and the Duke at first seem'd a little surprized, but when I had done, he said, 'The King shall be Obey'd, and I wou'd be glad all his Subjects wou'd learn of me to Obey him. I do tell him my Opinion very freely upon any Thing, but when that is done, and I know his Pleasure upon it, I Obey him. From the Duke I went to the Prince, and told him my Story, which he cou'd at first hardly believe, but embrac'd me and said, 'I had made him a very happy Man, and very unexpectedly, and so I left him to give the King an account of what had pass'd, and in the Prince's Anti-Chamber met my Lord Treasurer, and told him the Story, who undertook to adjust all the rest between the King and the Prince, which he did so well, that the Match was declared that Evening at the Committee, before any other in Court knew any thing of it; and next Day it was declar'd in Council, and receiv'd there, and every where else in the Kingdom, with the most universal Joy that I ever saw any thing in the King's Reign. — Thus far Sir William Temple, who was Privy to this whole Amour.

To compleat the mutual Felicities of this happy Royal Pair, on Sunday the 4th of November, their Marriage was privately solemnized at St. James's, by the Bishop of London, in the presence of His Majesty. Their Royal Highnesses, and some of the chiefest of the Nobility. It was remarkable, that when the Bishop came to these Words of Form, *Who gives this Woman?* That His Majesty answered, *I do.* Upon which, Their Majesties, Their Royal Highnesses, and Their Highnesses received the Complements and Congratulations of the Ambassadors of the States General of the United Provinces, and of the other foreign Ministers residing in the Court.

Court. And the Lord Mayor and Court of Aldermen the next Morning made likewise their dutiful Congratulations.

The Prince and Princess were now preparing for their Departure for *Holland*; during their whole Stay in *England* having been highly caressed by the whole Court and Kingdom. The Prince had the particular Honour to stand Partner with his Majesty, as Godfathers, together with the Lady *Isabella*, represented by her Governess the Lady *Villers*, to a young Brother; Her Royal Highness on the 7th of *November*, being brought to Bed of a young Prince, Christened by the Bishop of *Durham*, by the Name of *Charles*.

On the 19th of *November*, about Nine in the Morning, Their Highnesses parted from *White-Hall*, in order to their Embarking on the Yachts appointed to transport them for *Holland*; His Majesty and His Royal Highness being pleased to accompany them as far as *Erish*, where Their Highnesses went on Board; but being several Days detained by contrary Winds, they arrived not in *Holland* till the 29th.

On *Monday* the 14th of *December*, their Highnesses made their Publick Entry into the *Hague*, with more than ordinary Magnificence. For besides that, the Twelve Companies of Burghers were in Arms, drawn up under their distinct Ensigns, the Bridge of the *Hague* was adorned with green Garlands.

Having pass'd the Bridge, they were met by four and twenty Virgins, that walked two by two on each side their Highnesses Coach, singing and strewing green Herbs all the way. When their Highnesses came before the Town-House, they pass'd through a Triumphal Arch adorned with Foliage and Grottesco Work, with the Arms of both their Highnesses.

In the Evening they were entertained with a preparation of Fire-Works, in which were represented several Figures, as that of a Drake, a Lion, a St. George on Horse-back, Fountains, Pyramids, Flower-Pots, Castles, Triumphal Chariots, and *Jupiter* and *Mars* as descending out of the Air, &c. And in all the Streets were a great number of pitch Barrels, provided for the several lofty
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Piles of Bonafires prepared for the Solemnity of the Day, which ended in Rejoycing and Feasting, and all other Testimonies of the Universal Joy. The next Day the Heer *Van Ghent*, the Heer *Werchendam*, the Heer *Steesn*, the Heer *Odyke*, the Heer *Kenswude*, the Heer *Booisma*, and others, Complemented their Highnesses in the Name of the *States General*, which Complement was soon after performed by the *States* in a Body.

The Princess was enricht not only with all the Gifts of Heavenly Grace, to make her the *best of Wives*; but likewise with all the *Gifts of Nature* too, to make her such; whilst the freer Gaiety of her Temper, and Fluency of Conversation, in conjunction with the more *Reservedness of the Prince*, so enlivened their Society, and cheered their Embraces, as to make them the Lovingest, and thereby the happiest Pair in the World.

'Tis thus we find her in her narrower Palace at the *Hague*, with her little English Court about her, either melting in Complacence and Tendernefs to her ever loved Lord, when at home with her; or else wafting her no less melting Sighs, Tears and Prayers after him, when exposed to remoter Toils and Hazards abroad; For in truth, the Prince was never facing of Dangers or pushing for Glory, but the Princess was as ardently wrestling with Heaven for his Preservation.

When after the Toil of a Campaign, and the fatigues of the Field, the prevalence of her own Prayers, and the Justice of his own Cause, as the good *Genii* that still hover'd round him, had brought him back to her Arms again, she flew with all the Wings of Love to receive him; ever the forwardest of the whole Congratulating Train, to meet him; and so inexpressible her Joys and Indearments that welcomed him, that still she had new work for a bended Knee, those yet new Vows to offer up, that her Thanks to Heaven for his Protection were as important a part of her tenderest Devotion, as the Prayers to implore it.

Besides for one Contentment still, which extracted a particular sweetness from this Recluser sort of Life, she was

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was too passionate a Lover of her Dear L O R D, even for that single Consideration alone, to affect a more noisy or more popular Court. Her Worldly Delights were wholly circled in his Embraces: A Prince so worthy of the most tender conjugal Affection, as being adorned with so many surpassing Vertues to attract and secure that Affection: Of whom a great Minister of State, and one who had been long acquainted with his excellent Endowments gives this noble Character.

A PRINCE, who joined to the great Qualities of his Royal Blood, possesses all the popular Vertues of his Country: Silent and Thoughtful: Given to Hear and Enquire: Of a Sound and Sreddy Understanding: Much Firmness in what he once Resolves, or once Denies: Great Industry and Application to his Business: Little to his Pleasure: Piety in the Religion of his Country, but with Charity to others: Temperance unusual to his Youth, and to the Climate: Frugal in the common Management of his Fortune, and yet Magnificent upon Occasion: Of a great Spirit and Heart, aspiring to the Glory of Military Actions; with strong Ambition to grow Great, but rather by the Service than the Servitude of his Country. In short, a Prince of many Vertues, without any appearing Mixture of Vice.

The Marriage thus concluded to the universal Satisfaction of the Kingdom, I shall here discover the chief Movements in this Important Affair, to this the Kings particular Esteem and Respects for the Person of the Prince contributed very much.

But in truth, above all other Arguments, the then growing Jealousies of the Parliament carried the Cause: For at that time 'twas highly adviseable for bushing the Quiet of the Nation, that the Eldest Daugbter of the Crown, should sleep in Protestant Arms. Whilst in reality the Concession was rather more for the People's than the Prince's Gratification: A Concession, in which the King probably acted with a Resolution more than ordinary

dinary, as being contrary to the General Conduct and Measures of that Reign, as where neither the Duke nor the French Ambassador were called to the Consult; the first being much surprized when he received the King's Command for his Concurrence and Consent in the Matter, and the latter not a little disgusted, as not knowing how he should Answer it to his Master, That an Affair of that Importance should pass without his Communication, much less Advice, in a Court where nothing before had done so, for many Years,

But for a more particular Inquiry into her Father's Inclination in the Buiness of this Match, I shall only quote Mr. Secretary Coleman's long Letter to Father *La Chaise*, the French King's Confessor, where he tells "him, "That to propose the Lady Mary, Eldest Daughter "to his Royal Highness, in a Match for the Prince of "Orange, was not only without the Consent, but against "the good Liking of his Royal Highness, insomuch that "they must Excuse him with this Distinction: That the "said Lady was not to be looked upon as the Duke's "Daughter, but as the King's, and a Child of the State, "and so the Duke's Consent not to be much considered in "the Disposal of her, but the Interest only of State.

Nay this Marriage of the Duke's Daughter, and the Protestant Prince of Orange, was a Matter of that Weight and Moment, as wanted no less than an Exculatory Epistle sent as far as Rome. "His Royal Highness (as the Secretary tell us in another of his Papers) having sent a Letter to the Pope on that Subject, which he tells us was delivered, and that the Pope remained satisfied, that the Duke was in no Fault. But whatever Apology was wanting on this Occasion, how uneasy a Guest soever his Royal Highness had been, at this unrelisht Marriage Feast, nevertheless I may justly say, how strong soever his own private Aversion might be, yet still even himself was so far highly Instrumental towards the making this Alliance, that his own

own Conduct contracted the Necessity of it, and that Necessity in reality was the strongest Hinge it moved on.

But what ever the Secret Motives, for this Match were 'tis certain 'twas a very happy one for England and no less Fortunate to the Prince himself; for King William has profess'd to an Eminent Prelate who is still living, that for the 17. Years, he was Married to her, he cou'd never see any thing in her, which he cou'd call a Fault, Then let the World Judge (from these Private Minutes) what a kind Husband, King William was, and how Conscientious in that Relation. He was very true to the Marriage bed, and after the Queens Death, was still in love with her Memory; this was so Eminent that when one ask'd him at Loo. whether he had any design of Marrying (when a surmise of this was almost as universally believ'd as spread) he answer'd with concern *What have the People then forgot the Queen so soon? Well, if they have, I broe not?* And it is well known how a dear Remembrance of her, once at Supper wrought so strongly upon his Imagination, that he was forc'd to beg help to be carried to his Bed, without Supping at all. I shall not now need to mention what is so vulgarly known, how he fainted away when he was told she was past hopes, tho' those that were present then, have assur'd me (says the Reverend Author from whom I have it) that the Great Grief he manifested, on this Occasion, was great beyond all Expression, or even Conception; so that too much cannot be said of it. But, I may (continues the same Author) be allow'd to tell the World what I know to be certain, that he never fail'd solemnly to observe in Retirement, Meditation, and Prayer, the Day of her Death; upon which Occasion he read through some part of the most Thoughtful, Practical Books, which were presented to him; as particularly (to mention no more) the works of the late Excellent Dr. Bates, which he read over among other Books, not uncarefully upon such Occasions. I shall only add one further Instance of his unalterable Love to the Queen, which I had (says my Author) from his first Physician, and true Friend, that clos'd his Eyes and stretch'd him out; That the RING with which he Wedded her was found hanging by a Black Ribbon upon his Arm, after he was dead.

Our *ROYAL DIARY*, is fill'd with more Instances of King William's *Conscientious Performance of Reli- gious Duties*; But I think these may suffice.

And this Affection of King William to the Queen, lasted to her last Breath, as appears by this, while her Majesty was Sick, the King refus'd to stir from the Languishing Queen's Bed-side, being careless of the Infection, that many times accompanies the Malady she had; and being often requested to spare his Royal Person, he made Answer, "That when he Married the Queen, he Covenanted to be the Companion not only of her Prosperity, but of whatever Fortune beset her, and that he wou'd with the hazard of his Life, receive from her Lips her last Expiring Gasps: And when she was actually Dead, he was heard to say, *Unfortunate Man that I am, I have lost the Best of Women, and the most pleasing Companion of my Life.*

When the Queen Dy'd, there were several ways by which we might easily discern his Majesty's deep sense of the loss. When the Arch-Bishop of *Canterbury* went to administer some Spiritual Comfort unto him under this heavy stroke of Providence, he Answer'd, "That he cou'd not chuse but Grieve, seeing she had been his Wife for Seventeen Years, and yet he never knew her guilty of one Indiscretion. And so much he Lov'd her, that he was observ'd to be, for some Months after very Abstemious, and often found fault with his Victuals; but nothing perpetuated more his Affection to her and the sense he had of the dispensation of Providence, than his constant observance of the day of her Death, by a Religious Fast and Retirement in his Closet upon the Anniversary thereof, till the dissolution of his own Life, to say nothing of his remaining a Widower, and his firm resolution of continuing so, which was another Indication of his Conjugal Love to her, who cou'd not merit too much of it for his Royal Consort. "Q. *Mary* both in respect to her sublime Rights and her Accomplishments, justly merited a Crown; she was extremely Prudent in her Conduct and Administration, Humble in her Conversation, sincerely Pious, and very Charitable.

IV. King William's Religious Conference in the Cabinet Council, Banqueting-House, and Royal Palace--With other Secrets of His Life and Reign.

THE Reader will find in this Fourth part of the *ROYAL DIARY*, a sort of a *Secret History* of William the Third, from his Birth to his Death. His very Birth (as if he was Born Fighting) seem'd Unnatural; for he was so Active whilst he lay in the winding Chambers of Nature, that the Princess Royal (his Mother) made him an Orphan of the 8th Month. As Strange as this looks, I have sufficient Evidence for it in a Letter of Mr *Abraham Cowley*, where are these words: *We have Receiv'd News the Princess Royal is in her 8th Month; if it please God to give her a Son, it will be some Consolation in this great Misfortune, the Death of the Prince of Orange, who Died last Week of the Small Pox.* Now, this Letter being Written on the 18th of October New Stile, was four days after her being Brought to Bed. Tho' Mr. Cowley cou'd not at that Time be suppos'd to know it, through the distance of Place; for every body knows that K. William was Born on the 14th Day of November 1650; that is, the 14th Day New Stile.

So that he was Opposed (if I may say so) even in the Womb, by the Sufferings he met with there, through the Griets and Sorrows of a Mother made

a Widdow by the sudden Death of her Husband, The Impression his Father's Death made on his Mother, was such as render'd her incapable to take any due Care of him, So that he was cast upon the Immediate Protection of Heaven in his very Infancy; for as few minded him, so many laid Snares for him, even in the Cradle. 'Tis true, he rose gradually by Opposition, and encreas'd in Favour with the People, as he grew in Stature and Years; yet his Life was such an Eyesore to some Great Men, (*whose Names I think fit to Conceal*) that they thought it their Interest to Suppress him; and speciously gave out, that it was the Interest of the Republick so to do.

But at length God stir'd up the Excellent Electores of Brandenburg, to oversee him; that her Nephew, the only male Branch of the noble Family of Orange, might not be lost in the Bud. And Heaven blest her Pious Care and Pains; which K. William was so sensible of, that in his Form of Prayers I find these words.

I Render Thanks to thee, most Gracious God, for innumerable Favours conferred upon me thy poor Creature, and most unworthy; for my Being, for my Reason, and for all other Endowments and Faculties of Soul and Body; for thy continual Care and watchful Providence over me from the beginning of my Life, and through the whole course of it: For all the happy Circumstances of my Birth and Education: For the Pious care of my Dear and ever-Honoured Mother, and Grandmother, and of all others who had the charge of me in my tender Years: For thy unwearied Patience towards me, after so many and so great Provocations: And for thy merciful and wonderful Preservation of me from innumerable Dangers and Deaths to which I have been, exposed all my Life. I will still hope in thy Goodness, O Lord, who hast been my trust from my Youth; by Thee have I been bidden up from the Womb, my Praise shall be continually of thee.

So that you see (Reader) *K. William* out-grew Sickness and Indisposition, at length, and Escap'd likewise all the Designs which were laid against him.

How long and how much he was then kept down and oppress'd, Is not the work of a *ROYAL-DIARY* to relate. But this was observ'd, that he rose gradually by Opposition, and increas'd in Favour with the People, as he grew in *Stature and Years*. For, tho' some great Men might find it their Interest to suppress him, and speciously give out that it was the Interest of the Republick to do so: Yet the Sense of past Obligations to his Ancestors, heightened by present Mismanagements, or at least Misfortunes, laid a Foundation in the Hearts of all Men to long for his Preferment to the Stadholdership, even before he was capable of undertaking so great a Charge and Trust.

I am far from approving all that was done on this Occasion; far less the barbarous Murder of that Excellent Statesman the Pensionary *De Witt* and his Brother. But, I only observe how remarkably Divine Providence appeared in buoying up the young Hero, by making the greatest Efforts to suppress him, the very means of his Exaltation and Glory. And as he was then too young to form such a vast Design himself and too generous to patronize the Barbarity committed upon the Pensionary, So, it is evident, to those who know the Story exactly, and judge impartially of Things, that the Change was wrought, beyond all the Methods of Human Policy, by a peculiar appearance of Providence for him. And who can think, that there was nothing Divine in this Revolution in the Netherlands, when the very Name of *William Prince of Orange*, seem'd to be the only Spring of this astonishing Change. For I have been assured (says an Eminent Person) from some of the wisest and greatest Men of that Republick, that the whole Populace seem'd to be inspir'd with this Notion; that as one of that Name had rais'd their State and Country, when almost ruin'd by *Spain*, so this third and last *William* was design'd to deliver them, when brought as it were

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to the last Gasps by France. And how kind God was both to his Queen, Himself, these Kingdoms, and the whole Protestant Interest, in the happy Match between him and the *Princess Mary*; I have discover'd before. And may here add, how miserable we had been, if she had been trappan'd by evil Councils, to Marry a *Popish* and *French Prince*; and this may be observ'd with thankfulness to Almighty God, that this was *the great Spring of our late happy Revolution*; when we were brought even to the brink of Despair. So that Our late Glorious Monarch was not only descended from a Race of Heroes, but was eminently One Himself.

And here I might take occasion to run out upon *this glorious Race* and his Majesty's eminent Ancestors and Relatives. Which alone were a vast Subject; seeing the best Blood of *Europe* center'd in him, and run thro' his Veins: there being few Royal, Sovereign or Illustrious Families, to whom he was not related by Consanguinity; as to others by Affinity.

But my *DIARY* shall be confin'd wholly to himself, and first as to his better Part, I must say, He was a Thoughtful Person, of a Vast and Uncommon Intellect. And therefore, if he spoke little, it was because his Mind had attain'd to its due and thorow Poize. Dry and solid Thought, without Fancy or Affection, directed him to speak much in little. Of which his *Publick Speeches* are a sufficient Indication. In which, as in all his other Discourses, and even in his ordinary Converse, This seem'd, in a great Measure, to be his Rule; *not to use two words, where one was enough and sufficiently expressive of his Mind.*

And, as this Thoughtfulness and Sedateness was natural to him; so his Acquaintance with Men and Things confirmed him in it: Seeing he was, by long experience, convinced, that it was much more eligible, to restrain himself ordinarily from speaking, than to tell his Mind fully at any time.

And yet his Imagination was vivid, and his Invention fruitful: As appear'd sufficiently, in the quick and sudden Answers and Reparties, which he gave to those Persons that had the honour to Discourse with him;

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him; wherein, as he spake not a word needlessly, so he was never wanting fully to satisfy those who made their Addressees to him.

In order to which, his Memory was never known to be at a loss, to furnish him with *all those just Ideas and genuine Images*, which were necessary for *Business or Discourse*. An eminent Instance of which was his remembrance of Men; seeing he seldom, if ever, was known to forget any Face, he had once fixed his Eyes thorowly upon.

His Fore-head resembled that of *Julius Caesar*, his Eye that of *M: Antoninus* the Philosopher, and his Nose that of *Constantine* the Great. As if he had been markt out, in Providence, to be like the First in Contrivance and Courage, the Second in Wisdom and Gravity, and the Third in Zeal and Success.

His Eyes I confess, did chiefly deserve Mens Consideration, if not Admiration. I never beheld any look more Grave, while at the same time nothing was ever seen more Peircing. So that one found himself, when he spoke to him, under a Reverential Fear and attractive Love, at the same time; as if (in an unaccountable way) he had been invited to be free, and yet oblig'd to remember his Distance and keep a just Decorum accordingly.

He had a Head wholly turn'd for great Matters. So, that if he was not so observant of himself, in relation to little and minute things; it was because they were below him, and foreign to the situation of his Soul, and Elevation of his Genius.

That King *William* was a Man of a Great and Generous Soul, will appear by the following Discoveries viz. *Sir. William Temple*, once speaking to the Prince of Orange about a separate Peace, and that he knew not a Man in *Holland* who was not for it. The Prince interrupted him, saying *Yes I am sure I know one and that is my Self; and I will binder it as long as I can: But if any thing shou'd happen to me, I know (added the Prince) it wou'd be done in Two Days time* *Sir. William* then ask'd the Prince whether he was of the

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Pensioners, Mind, as to what he thought likely to happen the next Campaign. He said the appearance was ill, but Campaigns did not always End as they began. That Accidents might happen which no Man cou'd foresee, and that if they came to one fair Battle, none cou'd answer for the Event. That the King might make the Peace if he pleas'd before it began; but if we were so Indifferent as to let this season pass, for his part, he must go on and take his Fortune. That he had seen that morning a Poor Old Man, tugging alone in a little boat with his Oars against the Eddy of a sluice upon a Canal; that when, with the last Endeavours he was just got up to the place intended, the force of the Eddy carried him quite back again: But he turn'd his Boat as soon as he cou'd, and fell to his Oars again; and thus Three or Four Times, while the Prince saw him, and Concluded this Old Mans Business and his were too like one another, and that he ought however to do just as the Old Man did, without knowing what wou'd succeed, any more than what did in the Poor Mans Case.

After this, the Prince said, he believed Dinner was ready, and we wou'd talk of it after he had Din'd; and so went out; But as he was neare the Door, he turn'd to me and said; tho' we shou'd talk more of it after Dinner, yet he wou'd tell me now and in few words. That he must rather dye, than make such a Peace. After Dinner we went again into his Chamber, where he began with telling me I had spoil'd his Dinner, that he had not expected such a Return of the Confidence he had begun towards his Majesty. He observ'd the offer of Alliance came to me in a Letter, of his Majesties own hand, but that about the Terms of Peace from the Secretary only; that it was in a Stile as if he thought him a Child, or to be fed with whey Cream.

I told the Prince that I hop'd he wou'd send his Majesty his own Thoughts upon it; but that he wou'd think a little more before he did it.

The Prince reply'd, he wou'd write to the King that Night, but wou'd not enter into the detail of the business which was not worth the Pains but wou'd leave it to me.

He

He desir'd me, further to let his Majesty know, that e had been very plain, in what he had told me of his own Thoughts upon this whole matter, and had gone as low as he cou'd with any regard to the safety of his Country, and his Allies, or his Honour.

He concluded that if his Majesty, wou'd help him out of this War, with any Honour and Safety, either upon kindness to him or Consideration of what concernment his own Crowns were like to have the in Issue of this affair, he wou'd acknowledge and endeavour to deserve it as long as he liv'd. If not, the War must go on; be the Event what it wou'd, and for his own part he wou'd rather Charge a Thousand Men with a Hundred; Nay, tho' he were sure to dye in the charge, than enter into any Concert of a Peace upon these Conditions. — I publish this Secret Conference in Sir. William Temple's words without the least variation, and as they shew'd the the Pirnce to be a Man of a Brave and Noble Spirit, so our ROYAL DIARY will discover other Private and Publick Instances of it. — About this time Mounseur Staremburgh, complaining of the Wine at the Prince of Orange's Table; the Prince told them "He wou'd make them drink good Wine in Champagne before the Summer Ended. He who lov'd it well, desir'd the Prince to be as good as his word, was afterwards taken at the Battle of Seneffe, carried to Rheims with several Dutch Officers, where sitting down to Dinner, and finding the Wine Excellent, he drunk the Princes health, and said ' He wou'd trust him as long as he liv'd ' for he had kept his word, and made them drink good Wine in Champagne.

As for his Religion, he was a true and fixed Protestant, well acquainted with the Principles of Christianity, and sincere in the Profession thereof. And when he was once ask'd by a Popish Prince abroad, what he thought of the Catholick Religion, as he call'd it, he pleasantly answer'd, That he thought it the worst Religion in the World for a Prince, and that for his part he was resolv'd never to let in a Priest to all his Secrets. This brings to mind his Answer to the Address of the Nonconformist Ministers, at his coming to London, January 2. 1688. His Words were these, Gentlemen, I

came purposely over for the Defence of the Protestant Religion. It is my own Religion, wherein I was Born and Bred, the Religion of my Country and of my Ancestors. And I am resolved by the Grace of God always to adhere to it, and to do my utmost for the Defence of it, and for promoting a firm Union among all true Protestants.

He pretended to no Prerogative to infringe the Liberty of Mankind and Human Nature. Nor was he ever so mad as to dream, that Kings, Popes, Prelates or Lords were sent down, as it were from the Clouds, Footed and Spurr'd, to ride and Tyrannize over their Inferiors; as if other Men were a lower sort of Animals, made for them to use as they please. He was heard to say, when mention was made of a certain Prince that had encroached upon the Right of a weaker Neighbour, when one of the Company defended his doing so merely because it was convenient for him: *What ridiculous Reasoning is that? As if because I am a great Man and you an Inferior, I had any just Pretence to seize your Estate: From this Argument only, That it lies convenient for my present Use. Pray consider, if you could possibly think, that this were a sufficient Reason for my ruining you.* But, as all his Life and Actions were one continued Demonstration, that he was never to be shaken in this wise, Pious and Generous Principle of Liberty: So there is one Instance of it so Memorable, that it deserves a peculiar Afterisk. When the King and Queen took the Coronation Oath of Scotland in the Banqueting-House, May 11th 1689. his Majesty desired the Commissioners that tendred the Oath, to Explain that Clause therein, which he had before scrupled at, that the Company present might have the same Satisfaction he himself and the Queen had received in private. Upon which the Commissioners did publicly declare, that the Convention of the Estates of Scotland had authorized them to represent to his Majesty, that that Clause in the Oath, whereby his Majesty was oblig'd, to root out Hereticks, did not import the destroying of them, seeing by the Law of Scotland no Man was to be persecuted for private Opinions; and that even Obstinate and convicted Hereticks were only

only to be denounced Rebels and outlawed, whereby their moveable Estates were to be confiscated; but, that the design of it was, that his Majesty was, oblig'd to put the Law in due Execution against Popish Missionaries and Trafficking Priests and Jesuits, who came into the Nation to disturb the Government. Upon which his Majesty said; *Then as I take this Clause in this Sense only, so I declare that I mean not by these Words, that I am under any Obligation to become a Persecutor.* To which when the Commissioners answered, *That neither the meaning of the Oath, nor the Law of Scotland did import it:* The King immediately replied; *In this Sense then I only take this Part of the Oath, for which I take you and (turning his Hand and Eye round to all the Company) all the Gentlemen presents here Witnesses.* And, seeing a worthy Divine was then present, and at the end of the Table, (whither he got in by the favour of a Nobleman) and was therefore one of the Witnesses that heard all this distinctly; He thought himself obliged to discover this, which he Himself wrote then from his Mouth; in which he knows not, that he mis'd one word, at least any word that might alter the Sense. *And I must confess, (continues the same Person) that this Tenderness and Concern of the King, together with the Seriousness with which he Swore that Oath, his Eye being intensely fixed towards Heaven the whole time, did leave such an Impression upon me of his Probity and Worth, as never did, and I believe never will wear off my Mind.*

I shall next discover his *Christian Gallantry at Home*, (I mean that Victory he got over Himself and Passions.) King William was not only Glorious, as a Conqueror in the Field (as I shall shew anon) but he could break and subdue Passions, and command himself like a Prince. He has often said, *'Tis the greatest of Dominions to Rule one's self and Passions.* And for that Reason, he was Valiant within (as well as without) and maintain'd the Good Fight with a stout Courage and Spirit. He not only Conquer'd Abroad, but shew'd a *Christian Gallantry at Home*, and was vigorous in the mastery of his Domestick and Bosom Enemies; and as a noble Poet has often said,

Nothing but his Passions were his Slaves.

Yet I find upon some occasions he was bewilder'd (even) in the *Geography* of his own Breast: For tho' (as I hinted before) he cou'd check and subdue Passions, and Command himself like a Prince; yet when this Religious King was (once) told, *An Union amongst all Protestants wou'd never be effected in his Reign*; it e'en griev'd me to see what Confusion tormented him, what Violence transported him, and what various Designs agitated his Brain for a Month after, to reconcile those *Uncharitable Differences* (as he was wont to call 'em) that was between his Protestant Subjects: He cou'd not bear *There shou'd shou'd be any other Distinction heard of among us, but of those who are for the Protestant Religion and the present Establishment, and of those who mean a Popish Prince and a French Government.* These were his last Words from the Throne. And I find his Royal Consort and He were both Equally Match'd in their Moderation and Piety: For *She had a Sublime Idea of the Christian Religion in General, and a particular Affection to the Church of England: But an Affection that was neither Blind nor Partial; she had a true regard to Piety wherever she saw it, in what Form or Party soever: Her Education and Judgment tied her to the National Communion, but her Charity was extended to All: She long'd to see all Protestants, both at Home and Abroad, in a close and brotherly Conjunction; and few things ever griev'd her more, than that the Prospect of so desir'd an Union vanish'd out of sight.*

However, King William and Queen Mary too did all they cou'd to promote it; and to that end, all the Bishops they made, were Men of great Moderation and Piety. So that now we may cease to admire (at what I hinted before) that King William told the Commissioners that tender'd him the Coronation Oath of Scotland, *That he took it in that sense only, that he might be under no Obligation to become a Persecutor.* He was so averse to Persecution, that he said but a little before his Death, *That he wou'd do his utmost for promoting a firm Union among all Protestants.* And tho' it looks courageous

ragious to espouse the Cause of his Ghost in this Particular: Yet as I am to represent him just as he liv'd and dy'd, I dare assert he will be better belov'd hereafter than now he is, by some Persons, who have upon them the Double Prejudice of their own Weakness, and other Men's Subtilties, whereby they become Stubborn and Wilful in the maintenance of an Imaginary Interest, which they superstitiously limit to particular Persons and things.

It must be confess'd, the Grumbletonians of King William's Reign, were those who fretted and foamed upon the Bit, because they were not allow'd to Tyrannize over their Neighbours, as in other Reigns. And there's as little fear of Persecution now, seeing our Gracious Queen from the Education of that Excellent Prince that lies in her Bosom, (who to his Immortal Glory, has declar'd his Abhorrence of Persecution) as well as from every thing else, shews how necessary Liberty of Conscience is: And seeing our Gracious Queen has promis'd to Protect the Church of England in all its Rights, and to Maintain the Act of Toleration to those that Dissent from it, What is it we might not compass and arrive at, were all her Subjects Riveted into one and the same Interest? 'Tis true, there be those of our Church that will tell ye, "The Papists are better than the Presbyterians: Ask 'em how so? Because (say they) the Presbyterians are worse than the Papists. Hence such a Bustle, such a Clutter, such a Hurry; hence such canvassing at Elections, such bawling out St. George for the Church, as if All lay at stake, when nothing is in danger. But King William was fully satisfy'd, Christ's Church was not limited to any Nation, or Party; and thought every good Man might go to Heaven with any Wind; and with any Name.

Now, if any shou'd Quarrel with me, that I'm for Liberty of Conscience to all Protestant Dissenters, (for, why shou'd we Imprison and Hang one another again?) I shall not think it worth my while to take notice of them; for I do (with a late Author) equally Pity and Despise those Enemies of Humanity, who are fond of the worst sort of Popery, Persecution.

'Tis

'Tis easie to prove, that hot and bigotted Men have been the occasion of all the Miseries of this Kingdom, both in this and former Ages; and therefore I admire at the *Impudence* of those, who dare recommend Persecution in this Reign, when Her Majesty has promis'd to continue *a Legal kindness to her Dissenting Subjects*: So that Dissenters have as little to fear in this Reign, as they had in the last; for they will never be troubl'd again with the noisey Nonsense of the *Fus Divinum*, of Servile Obedience, and Barbarous Oppression, tho' impiously Christned by other Names: For if after this, any remain among us, who are fond of Conjuring up this *Airy Spectre and Ridiculous Phantom*, it were Charity to send him a while to *Turkey*, that they may know their Doctrin in its highest Elevation from the *Sultan and Musli*, and their Mutes and Bow-strings: Or, if the Journey be too long, they may only step over to *France*, and see what the state of Mortals is in the *Most Christian* Persecutors Dominions, pursuant to the Resolutions of the Convocation, or Assembly of Reverend Idolatrous Clergy there, ever since the Year, 1684.

I am the larger upon this Head, as the
*In his last *Fatal Animosities* (as King William *calls
Speech.

stirrb his Breast, and dislodge his Soul from the natural Seat of her Repose.

I cou'd enlarge, but I shou'd I discover those numberless Thoughts (*that he wou'd divulge in Private*) that darkned his Understanding, those sundry Fancies, and restless Desires, that pester'd and entangl'd his Resolutions, (and all about *Uniting* his Protestant Subjects) I should prove tedious. However, I've said enough to shew the Disorder his Soul was in, when any wou'd Lessen his Glory, by endeavouring to make him FATHER but to one Party: And (sure I am) such *Hot-heads* as these can be no Friends to the present Government; for I'm bold to say, That the Moderate Men on all sides, are almost of the self-same Mind; we often contend about Words when we heartily think the same thing. As for King William, he got so near to a *Self-Victory*, as to give not only his Allowance, but his Smiles to any

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any thing that was Good; and was *Arbitrary* in nothing, but in Fighting his Enemies, in Reconciling Religious Differences, and in conquering his own Passions.

But (except in the HEAT of Battle, or when he beheld our Divisions in Religious Matters I never saw him shaken with the violence and strongest Tempests of Anger; (and were it convenient) I cou'd mention Twenty Instances, wherein REVENGE, with all its Sweetness, was too Feeble and Effeminate, to Encounter with his Heroick and Masculine Spirit. 'Tis true, when he was fighting our Enemies Abroad, or subduing our Corruptions at Home, he was *Fierce* and *Inexorable*; but in all other cases, he still commanded CHOLER and WRATH, to make a mild Appeal to vindictive Justice; and even in her Rigorous Courts he had several Inlets for his Mercies and Graces. How far this Character concerns K. William, none can so well Judge, as those that have taken a prospect of the whole Scene of his Life; perhaps the *Parca* never drew a more even Thread; perhaps History describes not a more calm and resolute Spirit under all Attempts whatever. Those that have seen him lay by the awe of Crowns, and appear like *Common Clay* at the Head of an Engag'd Army in *Ireland*; and from thence to descend from his Guard, and a strong Ship, into a small Boat, tost under the hourly expectation of a burying Wave, or an insulting Privateer; and after all this, shou'd see him again in his Closet, with the same unalter'd Brow, must conclude that he has made uncommon Approaches towards the Nature of that *Immort'd Being* that fix'd and made sure his Crown.

Our late good King was Exemplary in his Life and Practice, as well as fixed in and steady to the Christian Principles. And, if some object *his Liberty in diversing himself on the Lord's Day*; I Answer, That as this was rarely, and in Recreations otherwise lawful and innocent; So we must remember, that Allowances are to be given to Principle and Education. *Calvin* himself led the Dance in this, whose Principle is known, and whose Practice bore proportion to his Notion. And as he scrupled not to recreate himself by shooting at the Bats after

after Sermon, on that Day: So the Ministers of *Geneva* ever since have condemned the Striſness of others, as Jewish Superſtition. And, tho' I am of a quite different Opinion my ſelf, yet as I dare not rigidly condemn that excellent Divine, and others of the ſame Opinion: So I am ſure, this Conſideration ought more, in all reaſon to be lookt upon as ſufficient to put a ſtop to ſome Mens Cenſures, of a Prince, whoſe Buſineſs allow'd him not to make ſuch a narrow Inquiry into this Matter, as *Calvin* was, and other Divines are obliged to do. However his Morals were juſt and exact.

Upon a ſtrict Obſervation of the Life and Actions of King *William*, I cou'd never find he Swore an Oath; that he ever Diſſembled, or (like his Predeceſſors) ever accuſtom'd himſelf to any vain Expreſſion: And he was a Prince of that ſtrict Temperance, that he never drank to Exceſs.

As for that unnatural Vice which ſome ſaid he was addicted to, (to my certain knowledge) he was as free from it, as *Lot* when he left *Sodom*. If any affirm he was guilty of that more Natural Sin, of Loving a Woman, let him Read his *Laſt Speech to the Parliament*, wherein he ſays, " I hope what time can be ſpared, " will be employ'd about thoſe other deſirable Things " which I have ſo often Recommended from the Throne; " I mean the forming ſome good Bills for Employing " the Poor, for Encouraging Trade, and the farther " Suppreſſing Debauchery. And in his Speech he made to " the Parliament (Dec. 3. 1697.) he tells 'em, He ſhall " place the Glory of his Reign in Defending their Religion, Laws and Liberties: And (then adds) I ſhall " make it my Endeavour Effectually to Suppreſs Prophaneneſs and Immorality, and to Encourage Piety " and Vertue.

He that Reads this Excellent Speech, and ſtill believes King *William* Unchaſte, we may conclude him endur'd with juſt ſuch a convenient Portion of Senſe as wou'd go to the making a *Jacobite*.

By theſe Discoveries it appears that *William* the Third, (as if he were not made of Fleſh and Blood) did not make one Senſual (or Falſe) Step in his whole Reign; and

and that his Life was one continued study for the good of his People.

I am very sensible, that none can hope to make their Court to our Gracious Queen, by aspersing the Memory of our late Sovereign: For it must be acknowledged that as Queen ANNE was eminently Instrumental in the late Revolution; so her Government stands upon the same Basis with that of King William. Neither is the bringing the Illustrious House of Hanover into the Succession any new Project, in the Year, 1700, since not only his late Majesty, (with consent of our present Queen) but most of the Lords, and many of the Commons, stickled for it Eleven Years before.

But to return to the *Secret History of King William*, He was not the most easie to give Access, which was no wonder, considering how precious his Time was to him, who had always so much Business to mind: Yet no Man was ever known to receive those he gave Audience unto, with more Civility and Discretion, Kindness and Humility. *For he was as complete a Gentleman, as ever Europe had to boast of; being Pleasant and Affable, tho' Reserved and Close; Condescending without Meanness; Courteous without Fawning; and Grave without Moroseness.*

He never scrupl'd to say, tho' to the meanest Person, *You are in the right; or, I apprehend you; or, I see and own that your Argument is good*, to which he would frequently subjoin, *I yield; or, you have now convinced me; and, I will do accordingly.* Tho' at the same time his first Notion of things, were usually so clear and solid, that he oftener drew his Servants to yield to the strength of his Reasons, than they him. He was perhas the most brave and generous Enemy ever was in the World. There was a Gentleman who had long opposed him, and whom, being in his Power, he let go upon his bare Parole of Honour, either to get another Exchanged for him, (who was then in the *Bastile in Paris*) or to return back to Prison in *London*. And when the Gentleman had fruitlessly attempted the former, and bravely kept his Word in the latter: *He was so taken with his Generosity, as freely to give him his Liberty.* This (says

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my Author) *I relate from the Gentleman himself; whoever after admired the Man he had formerly so much hated. But his detaining Marechal de Boufflers only, instead of the Garison of Namure, is an instance of his Gallantry, beyond exception; and such a one as that Marechal himself has often spoken of with Honour. I may add his Words to the French Plenipotentiaries, after the Treaty of Ryfwick, when they askt what Message he had to their Grand Maistre. Tell him, said he, that he made War upon me without just Provocation; that when he did so, I did not fear him; that I studied to act, during the War, so as he might fear me. But now, that the War is ended, as I was his Rival then, so I will be in Friendship, if he be true to his Engagements.*

How Generous he was thus in his Temper and Disposition, will yet further appear by this Remarkable Instance.

When a certain Gentleman had undertaken to bring the Earl of Tyrconnel to lay down his Arms, and to fall in with King William; but evidently discovered himself afterwards to have been Treacherous all the while; (which was supposed to have induced that hopeful and excellent Person, who was his Correspondent, and had made the King rely upon him, to throw himself into the Thames:) His Majesty was justly inrag'd at the Baseness of that Man, both as it occasion'd the Death of one he so much valu'd, and hazarded the loss of Ireland, which could only be regain'd at a vast Expence both of Blood and Treasure. Upon which account he was heard to say; that *there was no Man that ever had insur'd him, but he could easily forgive; but that he confessed, it was hard for him to pardon that Man, whom he could not easily forbear to hate, for his base Treachery.* Yet, when in the Battle at the Boyne, he saw some Danes surrounding one Man, he sent to command them to forbear, and promise his Protection to the Gentleman, who proved to be the same Person that had broken his Faith so notoriously to him before: Yet when the King knew who it was, he was so far from any sign of Resentment, that he gave order to his Physician and Surgeons to take particular Care of him, seeing he was very ill wounded

wounded. So far was he from doing the Man, whom he hated most of any in the World, any Injury or Wrong, when in his Power. And as (says my Author) I relate this Story from the Mouth of those that were present all the while, and to whom he gave his Orders this way: So, if all Circumstances be laid together, I know not where we can parallel this Generosity in any Action of the most famous Heroes of Antiquity. Neither was he less kind and Generous to his Subjects in General (than he was in the fore-mention'd Instances.) For I find (*which is a Secret that was long conceal'd*) He was graciously pleas'd to apply *near three Millions out of his Revenues to the Occasions of the War*; And if any Jacobite shall doubt the Reality of this Generous Action, if they can procure *The Proceedings of the House of Peers, upon the Observations of the Commissioners for Taking, Examining, and Stating the Publick Accounts of the Kingdom,* they'll there find it prov'd beyond all contradiction.

I have spoken already of his Piety, Generosity, Mercy, &c. and therefore I shall only here consider further his readiness to *forgive Injuries*, tho' I have, in a great measure mentioned and illustrated this already. He was eminent in this great Branch of Christianity: What Reign was ever stain'd with less Blood than his? If some tell us of some barbarous People, as barbarously I confess murder'd, in a distant Corner of this Island; We know the Story as well as they, and can easily prove the *King's Innocence*. But it is needless to do this, when the Representatives of a Nation, after the utmost search, found and declar'd, that he had no hand in what malicious Tongues imputed to him.

His Impartiality bore proportion to his Clemency. He prized Vertue wherever he saw it, tho' in his worst Enemy. He commended *Cromwel* for a great Soldier, without reflecting upon him in other respects. And when one thought to please him by reflecting on *Lewis the Fourteenth*, as a ridiculous Prince, *to have an old Mistress, and a young Secretary*; He answer'd, *that he thought both these Greaten'd him*; for the first shew'd his Constancy, and the other his Ability, seeing he needed no Secretary but for Form's sake,

How true he was to his Confederates and Allies, appears by this, that when he was under the severe Sentence of losing his dear Mistress, afterwards his Queen, unless he would break with his Allies; he generously answer'd, *that tho' he lov'd her truly, yet he would part with all the Mistresses in the World, rather than break his Promise and forfeit his Honour.* Which brings to mind another heroical saying of his, when he was threatened with ruine, if he did not accept of the Advantageous (but Dishonourable) Terms which were then offered him (which was in the case of *Furtemberg's* being propos'd to be Bishop of *Cologne*) *That he should never reckon himself or his Country lost, till he was found dead in the last Ditch.* And yet his Straits at this time were many, as well as his Temptations great. So that, (if I may be allowed to allude to his own Expression) *Steady, steady, was his unalterable Principle and Property.*

He was indefatigably industrious and diligent, in minding Publick Affairs. For, besides all other things, there were few Post-days past over his Head, wherein he did not write several Letters with his own Hands, to his special Friends, and peculiar Correspondents abroad; In which he has been known to spend a great part of the Night, after all the Hurries of the Day were over; tho' he were obliged, as he frequently was, to be up early the day following about other Business.

I might be allowed here to give a full vent to my Thoughts, were it not that this wou'd lead me into too vast a Field of History for a *ROYAL DIARY*. I shall therefore leave it to those, who shall be so happy as to give the World full Memoirs, or an exact Narrative of the Life of this great Monarch, during the *thirteen Years* these Kingdoms sat under his happy Government.

These Thirteen Years of his Reign will make a vast Volume alone; for which I have no Time, and are foreign to the business of a *ROYAL DIARY*. I shall therefore only say (as an eminent and ancient Lawyer did, who told the King, in the beginning of the Revolution; *that he had out-liv'd all the Lawyers of England, and had he not then come over, he had out-liv'd even*

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the Law it self;) that had he not thus ventur'd for us, we had before now had neither Civil nor Religious Liberty remaining among us.

But I need not vindicate what three Nations have done already in a Publick and Parliamentary Manner for thirteen Years and upwards. Let Papiſts and Jacobites think and ſay what they pleaſe, I muſt give my Aſſent to what an ingenious Author ſays on this Head; *That King William was the rightfulleſt King that ever ſat upon the Throne; as being ſet up by the ſame Hands which made the firſt King and will make the laſt, &c.* And indeed whoever is thus ſet up, ought to be obey'd, lov'd and honour'd by us: For, after Men have plagu'd themſelves with *Diſputes about Right and Succeſſion*, we muſt all ſettle upon old *Huſhar's* Foundation of Allegiance to Princes. For, let him be ſuppoſed to ſay it with what deſign he pleaſed, in the Caſe of *Abſalom*; yet ſtill it muſt be lookt upon to be great and ſolid in it ſelf; That *whom God*, by his Providence, *and the People*, by their Choice, either immediate or by their Representatives, in a free Convention, *make King*, Him we are oblig'd to own, and to ſubmit to as ſuch.

Thus I have made a narrow Search into K. *Williams* Cloſet, Bed-Chamber, and Cabinet Council, &c. and have furniſht out my *ROYAL DIARY* with ſuch Secrets as will oblige the Age, or, (at leaſt) I hope to do ſo in the following *Discoveries*.

V.

V. King William's Occasional Speeches in his Progress and Voyages--His Secret steps in the late Revolution--with some Remarkable Discoveries respecting his Personal Conduct and Valour.

FIRST, as to his *Conduct and Valour* ——— ‘Never any Man beat the Paths of Honour and Dignity with more Danger and Hazard than *William* the Third, or enjoy’d the Seat of Authority with less Ease and Pomp. King *William* wou’d open a Passage for God’s People through all Hazards, and clear the Coast amidst a Company of Devils.

To prove this, do but examine this part of the *ROYAL DIARY*. and you’ll find, He courted no Effeminate Pleasures, but reckon’d the Field of Action as Delightful as the Court; when Duty, and his Peoples Danger call’d him Abroad to suffer Toil and Fatigues. And for this reason, when Colonel *Bibington* was privately ask’d what he thought of K. *William*’s Valour? The Colonel answer’d, ‘K. *William* is a Great Soldier. And I really think (upon a strict search into his Conduct for many Campaigns) one who truly Fears God. While *Lewis Le-Grand* contented himself to send his Armies under this or the other General, and thought it most adviseable to keep himself out of Harm’s way, he scorn’d to follow this Modern Example of Cowardice, tho’ set off under the specious Title of Policy and Prudence; but shew’d his Concern for his Soldiers, by exposing Himself as far as any of them; over whom he signally manifested his Vigilance

and

and Care, at the same time he animated them by his Example.

How assiduous was he in Reviews? How narrowly did he observe them, as to Arms, Cloathing, and Horses? How they Behav'd, and how they were Paid and Provided for? How did he Sympathize with 'em when Funds became deficient? Of which, his Mortgaging so much of his own Estate (*Which has been kept as a Secret to this Hour*) is an unanswerable Argument. 'How often have I seen 'him on Horseback, almost the whole Day, considering 'the state of his Army, enquiring of the Motion of the 'Enemy, viewing the Ground for this and the other 'Design; and in a word, taking all the necessary Precautions as Matters stood. 'Tis true, he was often 'thwarted in his Measures; whereas, had he always had 'the sole and supream Command of all other Troops 'as he had of the *English*, we may well conclude he had 'sooner forc'd the *French* to Reasonable Terms. But however lasting the War was, 'tis certain his Conduct and Courage was most Remarkable and Heroick: To the same Hearts he was both formidable and beloved; to his Soldiers he was Courteous and Familiar; yet his Military Discipline was so sharp and severe, that the Sentence of a Court-Martial seem'd not more terrible to them than one Frown of their General: They durst sooner meet with the Thunder of an Enemy, than Encounter his Displeasure, and the certain Justice of his Passion, And yet (as Colonel Babington said, who was many Years in his Service) *He knew well how to Encourage with a Smile, how to Animate with his Countenance: He cou'd make them Valiant with his Looks; and no Man cou'd teach them better how to handle their Swords.*

He was still careful after Victory, to Heal and bind up their wounds; and in all the time of his Conduct, (which gains the Heart of a Soldier) *he wou'd be sure to Reward Merit and Courage wherever he found it.* He was besides, a great Lover of his Men, even of those that were Slain and left behind in the Field; to whom he well express'd himself, even after their Deaths, in being ever careful of their Widdows and Orphans: When the Fathers were lost, he had Tears and Succour for

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for their Children and Families; of which my *Secret Memoirs* give many Instances.

In whatsoever we examine and scan the Conduct of K. William; wheresoever we trace him, we find Prudence directing, Piety commanding, Courage undertaking, Valour performing, and all the Graces together turned *Amazons*, and Fighting under his Conduct. Neither can any Man doubt K. William's Bravery, that will (Privately) trace his Matchless Conduct and Valour, in *Holland*, *Flanders*, and in the late Revolution, &c.

To begin with *Holland*, when *De-Wit* was sent to the Prince of Orange with a Message from the States, when some were for depressing his Highness, which was long before he was chosen *Stadtholder*, the Young Prince, with a Courage becoming his Family, made Answer, That He, his Father, Grandfather, and Great Grandfather, having so long Liv'd in that House, he was very unwilling to leave it; and the Pensionary might go and tell the States, wou'd not, till forc'd out of it. The Prince returning this brave Answer, the States thought it their best Prudence to let the matter dye, and take no further notice of it.

His Matchless Valour is also seen in the following Instance: When a certain Duke (whose Name I forbear to mention) used many Arguments with the Prince of Orange, for the accepting of the Sovereignty of his Country under the Protection of England and France, he telleth him at last, He wonder'd what he cou'd propose to himself in such a desperate Case; since, according to the Humour he persisted in, he must unavoidably see the final ruin of it; But the Prince replied, That what his Grace said concerning their dangerous Condition, was indeed true, but yet that he had one way still left not to see it compleated; which was, to lie in the last Dyke: By which he meant the Fighting it to the last,

I find in the *ROYAL DIARY*, That after the Battle at * *Senef*, there was a

* In August, 1674. Letter intercepted from the Prince of Conde to the French King wherein he gave him an Account, That upon a general Review of his Army, he found himself but in a sorry Condition

Condition, as having lost the flower of his Infantry, and the best part of his Horse; and therefore did not think himself strong enough to hazard a Second Engagement. And as this Generous Prince was very Ingenuous in the acknowledgment of his Loss; He was no less Just to his Great Adversary the Prince of Orange, by giving him the Character, That he had acted like an Old Captain in all, but only Venturing Himself too much like a Young Man.

But more full yet was that of General Zouches Letter to the States; wherein, amongst others, he us'd these Expressions: I have endeavour'd to discharge my Duty in attending His Highness the Prince of Orange, during the Bloody and Famous Battle between the Confederate Arms and that of the most Christian King; the Issue of which has prov'd so much to the Glory of the Prince of Orange, who (tho' he is Young) shew'd upon that Occasion, the Prudence of an Aged Captain, the Courage of a Cæsar, and the Undaunted Bravery of a Marius: All which, (my Lords) I speak without Flattery, which is contrary to my Nature — And his Friends, and his very Enemies, agreed in giving him equal Glory upon this adventure.

But he had none greater than what he gain'd at the Siege of * Maestricht. Which Siege was carry'd on with such * In July, 1676. Bravery, that the Prince, exposing himself upon all Occasions, receiv'd a Musket-shot in his Arm; at which, perceiving those about him were daunted, he immediately pull'd off his Hat with the Arm that was hurt, and wav'd it about his Head, to shew the Wound was but in the Flesh: At which they all reviv'd, and his Highness went on in the Vigorous prosecution of the Siege. And here 'tis Remarkable that tho' his Highness did afterwards make use of Mareschal Schombergs Counsels and Experience in his expedition into England, and in the Reduction of Ireland, yet he cou'd not without some regret remember how that great General forc'd him to rise from before Maestricht. However at this Siege of Maestricht, he behav'd himself with such Courage and Bravery, that the Heer Dyke Velis, in his Letter to the States General, is pleas'd to say, High and Mighty Lords, it was to have been wish'd that God wou'd have Bless'd our Arms

at the Siege of Mastricht; for his Highness, the Prince of Orange, shew'd Extraordinary Diligence, Vigilance, and Courage, upon this Occasion: He Encourag'd our Troops with the greatest Care and Application imaginable during the whole Siege, and expos'd his own Person in eminent Danger.

† In April. 1677.

They also tells us, That at the Battle of † Montcassel, the Prince Fought with great Bravery and Resolution; that he led up every Battallion and Squadron in Person; That he Rally'd his broken Troops several times, and renew'd the Charge; but at last (as some have confess'd that were near his Person) was quite born down by the plain Flight of his Men, whom he was forc'd to resist like Enemies: He fell in among them with Sword in Hand, and cutting the first cross the Face, cry'd out aloud, *Raskal, I'll set a Mark on thee, at least, that I may Hang thee afterwards.* But 'twas not his Conduct nor Bravery cou'd give Courage to Men that had already lost it; and so the Prince was forc'd to yeild to the Torrent of these Run-a-ways, that carry'd him back to the rest of his Troops, which yet made a stand; with whom, and what he cou'd gather of those that had been Routed, he made a Retreat that came little short of a Glorious Victory — And this is confirm'd by a private Letter sent by the Duke of Monmouth, to an English Gentleman then at the Hague) were are these Words: *What may I not say, where I can say nothing too much? Nothing so Brave which is not due to the Conduct and Valour of the Prince of Orange at the Battle of Montcassel: He held up and maintain'd the Cause and Spirit of his Army; when all was near Lost, but the Courage of this vigorous Commander, he Won back, and regain'd all by a Victory,*

About this time, the States order'd a Medal to be Stamp'd in Honour of his Highness; the Words were, *God Preserve his Royal Highness the Prince of Orange: he is the Honour and Possessor of his Country.*

And in the Year 1675, the French King himself sent him this Complement: *Sir, I assure you that your*
Conduſt

Conduct and Valour for some Years, has not lessen'd the Affection which I always had for your Person and Family.

———— To which, the Prince return'd this Answer, by the same hand : I acknowledge the Honour your Majesty did me; and do assure your Majesty, that the Misfortunes of the Times has not lessened the Respect and Veneration which is due to your Person.

The *ROYAL DIARY* gives us more Instances of his Conduct and Valour in *Holland and Flanders*. — It tells us at the Battle of *St. Dennis*, (where was nothing but Fire and Smoak to be seen) the Prince of *Orange*, accompany'd with the Duke of *Monmouth*, and animated with the hopes of good Success cry'd *To me, to me*, to encourage the Regiments that were to second the foremost.

He twice attempted the Relief of *Utrecht* (when Besieg'd by the *French*) and after the loss of Colonel *Zulestone*, (whom he dearly Lov'd) he maintain'd a Desperate Fight for several Hours.

He took *Beaumont* in the sight of the Duke of *Luxemburg*; And at which time a strange Providence hapned to his Majesty as he was standing under a Tree to view the Enemies Camp; for the Enemies perceiving abundance of Attendance, they fir'd their Cannon at the Place, believing the King was there: His Majesty was but just mov'd from the Place, when the Cannon Bullet shot the Tree against which he stood.

And at the Battle of *Landen*, King *William* shew'd himself (as he had always done) a Brave and Gallant Man; And it was only the wonderful Providence of God that preserv'd One who expos'd himself so much as he did; and narrowly escap'd three Musket-shots; one through the Peruke, which made him deaf for a while; another through the Sleeve of the Coat, which did no harm; and the third carry'd off the Knot of his Scarf, and left a small Contusion on his Side. But His Majesty this day gain'd so far the Respect and Admiration of his Enemies, that it was a common saying, amongst them, *That they wanted but such a King to make them Masters of Christendom.* And the Brave Prince of *Conti*, in a Letter of his intercepted to his Princess,

was pleas'd to express himself thus: *That he saw the King present, where there was any Action, exposing his Person to the greatest Dangers; and that it was pity so much Valour cou'd not have the peaceable possession of the Crown he wore.*

And I believe we shall be able to name few Men, that can be supposed to have equal'd him in knowing the Affairs of Europe. Which was so uncontested Abroad, that an eminent Enemy was hear'd to say, *Assurement, il est si redoutable dans le Cabinet que dans le Camp.* Which was as much as to say, that *he was as Wise as Bold, as great a States-Man as a Soldier.*

And, indeed, that he was a compleat Soldier, eminently skill'd in the Art of War, and almost matchlesly Brave, no Person, I believe, will or can deny. For even the French themselves used to say, that only *Luxemburg* exceeded Him in Conduct; and that excepting him (and some were pleas'd to add *Catinas*) he was the most accomplish'd General in the World. But if the old Prince of *Conde's* Character of him may be relied on, who certainly was inferior to no Frenchman in Gallantry and Wit, we shall have a higher Idea of him still. For, when he was forced to retire before this Prince, tho' then a meer Youth, and as it were, in his Apprentiship only, as to the Art of War, he could not but say, *That he had engaged many Princes of Orange in this young One; For in every Wing and Part of the Army, said he, I met him. He was the Life of the Action, and as it were, the very Soul of the whole Army.*

But his Bravery and Courage appear'd chiefly in this, That as no Success list'd him up; so no Loss or Disappointment sunk his Spirits, or cast him down; the same Sedateness and Composure being ever discernible in him. When therefore he was forc'd to retire with a considerable Loss at *Landen*, he said to a certain Prince who was blaming this and the other Party for not doing their Duty; *Forbear, this is the Will of God, and what we call the Fortune of War; nor is it any thing Extraordinary for a greater Army to Conquer a smaller one: But I am not easily Beat. It was ever the fortune of my Great Grandfather, to grow by Losses*

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ses and Disappointments: And so it has been with my self: and you shall find this verifi'd quickly; For you will soon see me at the Head of a better Army than before. Which was Remarkably fulfilled not long after.

By which we see true Galantry hath a Never-dying and Immortal Lustre, it may be Clouded for a time, (as was seen in the late Disappointment at *Cadix*) but it is to Advantage, it breaks out with greater Splendor than before.

But King *William's* Bravery and Conduct never shew'd it self at a more seasonable Time (or more Dazled the Beholders) than it did at the Famous Congress of the Confederate Princes; where His Majesty Courageously told 'em, ' That in the Circumstances they were in, it was not time to Deliberate, but to Act; That the Enemy was Master of all the Chief Fortresses that were in the Barrier of the Common Liberty; and that he wou'd quickly possess himself of all the rest, if the Spirit of Division, Slowness, and Private Interest continu'd amonst 'em; That it was nothing but Soldiers, strong Arms, and a Prompt and Sincere Union between all the Forces of the Allies, that must do the Work; And that these must be brought to Oppose the Enemy; without delay, if they wou'd put a stop to his Conquests. *Then drawing to a Closure*, he protested as to himself, he wou'd never Spare his Credit, Forces, nor Person, to concur with them in so Just and Necessary a Design: And that he wou'd come in the Spring at the Head of his Troops, to make good his Royal Word. Which he did with a Witness; for (as if he had been but *A Royal Post-Man*) he cross'd the Seas every Year to Head the Confederates, and to beat the *French*.

Thus have I made a Faithful Discovery of his Matchless Conduct and Valour, in *Holland* and *Flanders*, (both before and since he was Crown'd) I shall next reveal some farther secrets, (and to whom my self have been made Privy) in relation to his Military Achievements.

So that in the prosecution of our *ROYAL DIARY*, I am next to discover His secret Steps in the late Revolution.

sion. When we were on the brink of Ruine, the Prince of Orange being invited over by several Noblemen, &c. (who privately cross'd the Seas to carry the several Dispatches, &c.) came to Defend us from *Papery* and *Slavery*: This being the End he had in his Eye. When he took leave of the *States*, he told 'em, (and I have it from one that was then present) ' That it was need-
 ' less for him to recapitulate the Reasons which induc'd
 ' him to leave his Native Country ; That he hop'd and
 ' pray'd that God would indue him with Wisdom,
 ' Foresight and Courage, and not withdraw his Arm
 ' from him in time of Need ; That he call'd God to
 ' Witness, between himself and his own Conscience, that
 ' he did not undertake such an arduous Affair but for
 ' his Glory, but that his only aim was the Honour of
 ' God, the Welfare of their Country, and the Christi-
 ' an Religion ; and that therefore he hoped God would
 ' bestow his Blessing upon it. *And here he seem'd to have*
 ' *made an end* ; but yet (*being a most tender Husband*) he
 ' recommended one thing more to 'em, That as he did not
 ' know how God might dispose of him, since he had put
 ' on his Sword, and did not know when he shou'd put
 ' it off : That if he shou'd lose his Life in the Expedi-
 ' tion, they wou'd take the Princess (his Wife) under
 ' their Protection, who was as well affected to that
 ' Country, and the Religion planted there, as he was.
 ' That she cou'd no where find such a secure Place, as
 ' under the Wings of the *States* : *And then (as my private*
 ' *Minutes assure me)* he desir'd they wou'd always mind
 ' him in their publick and private Prayers, of which he
 ' shou'd have the same regard to them. *With which*
 ' *words, the Tears ran down his Face* : And (I'm told)
 the Pensionary return'd him an Answer suitable to the
 occasion.

When the Prince took his solemn Leave of the *States*,
 there pass'd such expressions of Affectionate Tender-
 ness and Mutual Confidence between His Highness and
 Pensioner *Fagel*, that the Hearts of the whole Assembly
 melted into that Generous inexpressible Sorrow, which
 none but parting Lovers can conceive.

After

After the Prince had taken this private Farewel of the *States of Holland*, he Embark'd in the *Dutch Fleet* (consisting of 52 Men of War, and 14352 Land-Forces) He was accompany'd over by several *English* and *Scotch* Lords, as the Earl of *Shrewbury*, Marquess of *Winchester*, Earl of *Macclesfield*, Viscount *Mordant*, Earl of *Argile*, Lord *Wiltshire*, Lord *Perwez*, Lord *Coot*, Lord *Elan*, and the Lord *Dunblain*, together with Dr. *Burnet*, *Ferguson*, *Wildman*, and some others. And *Mareschal Schomberg*, and two or three Hundred *French* Officers, who left their Country upon the score of their Religion, had likewise a share in this *Protestant Expedition*.

Admiral *Herbert* leading the Van of the Fleet, and Vice-Admiral *Everson* bringing up the Rear, the Prince of *Orange* placed himself in the main Body, carrying a Flag with *English* Colours, and Their Highness's Arms, with this Motto, *The Protestant Religion, and the Liberties of England*; and underneath it the Motto of the *House of Nassau*, *I will Maintain it*.

I shall now have occasion to mention his *Occasional Speeches*, both in his *Progress* and *Voyages*; for the Prince being now at Sea, there arose a terrible Storm; but the Valiant *Orange* was not in the least Dismay'd when most Mens Hearts were as Stones, dead with Fear, his Countenance was observ'd not to alter, as other Mens did; but like a true *Paul*, or Servant of *Jesus Christ*, he encourag'd all in the Ship where he was, making them Chearful, when their Spirits were Dejected, saying to some in the Ship these words, (as I receiv'd Information from one in the same Vessel) *For my part, I am not in the least doubtful, but that we shall do very well; I know God is a Righteous God, and tryes the very Heart and Reins, and sees the very end and bottom of my Thoughts: He knows my Integrity in this Undertaking; that 'tis now to get my self a Name, or for my own sake, but for the promotion of his Glory, and his Churches good; and therefore he will not give his Enemies any cause to rejoice in the Destruction of the Pure in Heart. And I'm told by a Noble Lord, (then on Board the Ship call'd the Golden Sun) that a certain Minister in the Fleet pulling a Bible out of his Pocket, he open'd, and held it so in*

his

his right Hand, making many flourishes with it unto the People, whose Eyes were fix'd on him, and duly observ'd him; thereby signifying to the People the flourishing of the Holy Bible. (by God's Blessing upon the Prince of Orange's Endeavours) and calling out as loud as he was able, said unto them on the top of the Rocks; *For the Protestant Religion and maintaining of the Gospel in the Truth and Purity thereof, are we all by the Goodness and Providence of God, come hither, after so many Storms and Tempests: Moreover, (said he) 'tis the Prince of Orange that's come, a zealous Defender of that Faith which is truly Ancient, Catholick, and Apostolical, who is the Supream Governour of this very great and formidable Fleet.* Whereupon all the People shouted for Joy, and Huzza's did now echo in the Air, many amongst them throwing up their Hats, and all making signs with their Hands. So after the Minister had given them some Salutations, and they had return'd him the same again, he came down from off the upper Deck, unto the vulgar one, among his Acquaintance.

On the 4th of November, being Sunday, and the Birthday of the Prince. most People were of Opinion, that he wou'd Land either in the Isle of Wight, or Portsmouth; But his Highness Dedicated that Day to the use to which it is consecrated by the Church; that is to the Service of God Almighty; And now a Protestant Wind mov'd every Tongue, and was part of our (Secret) Litany.

On the 5th of November, they Landed at Torbay, where the People (being already prepossess'd with the good intentions of the Prince) flock'd to the Shore, not to oppose the Prince's Landing, but to Welcome their Great Deliverer with loud Acclamations, and to furnish him with all Necessaries.

The Prince of Orange after his Landing, took up his Quarters at Sir William Courtney's House, within a Mile of Newton Abbot; where (whatever the Jacobites have said to the contrary) he was very kindly Entertain'd; but the Prince finding the Ground here-about unfit for a Camp, he Rid with his Army to Exeter, whither Dr. Burnet was sent before to, prepare Quarters for his Highness.

As soon as he came to *Exeter*, (where he enter'd in a Glorious and Triumphant manner) the first thing he did, was, to go to pay his grateful Acknowledgments to the Almighty, and to cause *Te Deum* to be Sung in the Cathedral, for his safe Arrival. After the Collects were end'd, Dr. *Burnet* began to Read His Highness's Declaration; which being ended, he said, *God save the Prince of Orange*; to which most of the Congregation answer'd, *Amen*.

During the Prince's stay at *Exeter*, News was brought him, (by a private hand) that his Friends were up in the North; as the Lord *Delamere*, Earl of *Devonshire*, Earl of *Stamford*, Earl of *Danby*, Sir *Scroop How*, Sir *William Russel*, with divers others. This Express came to the Prince nine Days after his Arrival; but the first that join'd him were Sir *Robert Peyton*, (who rais'd a Regiment in the space of one day) and the Gentlemen of *Somersetshire* and *Darbyshire*, to whom (as one that was near his Person, assures me) his Highness made the following Speech.

Gentlemen, tho' we know not all your Persons, yet we have a Catalogue of your Names, and remember the Character of your Worth and Interest in your Country. You see we are come according to your Invitation, and our Promise. Our Duty to God obliges us to protect the Protestant Religion; and our Love to Mankind, your Liberties and Properties. We expected you that dwell near the place of our Landing, wou'd have join'd us sooner; not that it is now too late, or that we want your Military Assistance, so much as your Countenance and Presence, to justify our declar'd Pretensions, in order to accomplish our good and gracious Design. Tho' we have brought both a good Fleet and a good Army, to render these Kingdoms happy, by Rescuing all Protestants from Popery, Slavery, and Arbitrary Power, by Restoring them to their Rights and Properties establish'd by Law, and by promoting of Peace and Trade, which is the Soul of Government, and the very Life-Blood of a Nation; yet we rely more on the Good-

ness of God, and the Justice of our Cause, than on any Humane Force and Power whatever. Yet since God is pleas'd we shall make use of Humane Means, and not expect Miracles for our Preservation and Happiness: Let us not neglect making use of this gracious Opportunity, but with Prudence and Courage put in Execution our so honourable Purposes.

Therefore, *Gentlemen, Friends, and Fellow-Protestants*, We bid you and all your Followers, most heartily Welcome to our Court and Camp. Let the whole World now judge if our Pretensions are not just, Generous, Sincere, and above Price, since we might have even a Bridge of Gold to return back: But it is our Principle and Resolution, rather to dye in a Good Cause, than to live in a bad one; well knowing that Vertue and True Honour, is its own Reward, and the Happiness of Mankind Our Great and Only Design

We have had many false and imperfect Accounts of this Excellent Speech; but I can assure the Reader, that which is here inserted, is exact to a Word, as the Prince spoke it.

This Valiant Speech of the Prince of *Orange*, so gain'd the hearts of the Westcountry-men, that they Huzza'd him where e'er he came; and when he came to *London*, (which he did with very little Difficulty) there was a Noble Medal struck upon his memorable Entry into *London*, having these Words, *William III. by the Grace of God, Prince of Orange, the Restorer of Religion and Liberty.*

Most of the Nobility Congratulated his Highness's safe Arrival at *St. James's*; and on the 20th, the Aldermen and Common-Council of the City of *London*, attended his Highness upon the same account; and the Lord Mayor being disabled by Sickness, Sir *George Treby* Kt. Recorder of the Honourable City of *London*, made an Oration to his Highness to this effect.

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May it please Your Highness,

TH E Lord-Mayor being disabled by Sicknes, your Highness is attended by the Aldermen and Commons of the Capital City of this Kingdom, Deputed to Congratulate your Highness, upon this Great and Glorious Octasion.

In which labouring for Words, we cannot but come short in Expression.

Reviewing our late Dangers, we remember our Church and State, over-run by Popery and Arbitrary Power, and brought to the Point of Destruction, by the Conduct of Men, that were our true Invaders) that brake the Sacred Fences of our *Laws*, and (which was worse) the very Constitution of our *Legislators*.

So that there was no Remedy left, but the *Last*.

The only Person under Heaven, that cou'd apply This Remedy, was your Highness.

You are of a Nation, whole Alliances at all Times, has been agreeable and prosperous to us.

You are of a Family most Illustrious, that have been Benefactors to Mankind. To have the Title of *Sovereign Prince*, *Stadholder*, and to have worn the *Imperial Crown*, are amongst their lesser Dignities. They have long enjoy'd a Dignity singular and transcendent, viz. To be Champions of Almighty God, sent forth to several Ages, to vindicate his Cause against the greatest Oppressions.

To this Divine Commission, our Nobles, our Gentry, and among them our brave *English Soldiers*, rendred themselves and their Arms, upon your appearing.

G R E A T S I R,

When we look back to the last Month, and contemplate the Swiftnes and Fulness of our present Deliverance, astonish'd, we think it Miraculous.

K 2

Your

• Your Highness, led by the Hand of Heaven, and
 • call'd by the Voice of the People, has preserv'd ou
 • dearest Interests.

• The *Protestant Religion*, which is Primitive Chri-
 • stianity restor'd.

• Our *Laws*, which are our ancient Title to our Lives,
 • Liberties, and Estates, and without which, this World
 • were a Wilderness.

• But what Retribution can we make to your High-
 • ness?

• Our Thoughts are full-charged with Gratitude:

• Your Highness has a lasting Monument in the
 • Hearts, in the Prayers, in the Praises of all good Men
 • amongst us. And late Posterity will celebrate your
 • ever-glorious Name, till Time shall be no more.

The chief design of this *ROYAL DIARY*, is to
 discover such Secrets as have hitherto lain conceal'd;
 and therefore I had not inserted this grateful Speech,
 (made to the Prince at his first coming), but only to
 refresh the Memory of those, who (in their Transports
 of Joy for a Gracious Queen) have forgot what forlorn
 and miserable Condition the Prince of *Orange* ventur'd
 his Life to Deliver us from. But to return to the *Se-
 cret History* of his *Conduct* and *Valour*.

The Prince succeeding in his Noble Enterprize, the
 late King *James* Abdicated the Throne, went down
 the River to *Rocheſter*, and from thence took Shipping
 for *Brest*, whither the Queen and Supposed Prince of
Wales was gone before, and himself soon after. Upon
 which, the Prince of *Orange* dispatch'd his Circular Let-
 ters for the Meeting of the *CONVENTION*; who
 after some Debate, whether the Vacant Throne ought
 to be fill'd up by a *Regent*, or a *King*, they made a
 Tender of the Crown to their Highnesses, to which
 the Prince of *Orange* return'd this following Answer.

My Lords and Gentlemen,

This is certainly the greatest Trust you have in Us that
 can be given, which is the thing that makes us value
 it the more: And we thankfully accept what you have offer'd:
 And as I had no other intention in coming hither, than to
 preserve

preserve your Religion, Laws, and Liberties; so you may be sure, that I shall endeavour to Support them; and shall be willing to concur in any thing that shall be for the good of the Kingdom; and to do all that is in my Power, to advance the Welfare and Glory of the Nation.

And the same Day, Their Majesties were solemnly Proclaimed King and Queen of England, Scotland, France and Ireland, by the Names of William and Mary: And thus by the Conduct and Valour of King William, was accomplish'd the greatest REVOLUTION that ever befell the English Nation: And it so pleas'd the Savoy Ambassador, that a Month after (at a Private Audience, he thus Complimented the New King.

GREAT SIR,

HIS Royal Highness (my Master) does by me, Congratulate Your Sacred Majesties Glorious Accession to the Crown: It was due to Your Birth, and deserv'd by Your Vertue, and is maintain'd by your Valour.

This is the Secret and true Account of King William's Conduct and Valour, with respect to the late Revolution in England.

I shall next add, what Discoveries I made as to his Military Achievements in Ireland; and as they have been conceal'd for several Years; they render 'em a Secret History of that Expedition—And now fresh Lawrels attend him again in Ireland.

In this new Expedition, King William went to Subdue the Rebels then under the Command of the late King James.

King William being Landed at Carickfergus (attended by His Royal Highness Prince George of Denmark and the Duke of Ormond) his Majesty vigorously pursued the War, and (observing the small Progress his Army made in his Absence) disapprov'd of the Cautious Counsels of some of his Generals, by saying, *He did not come there to let Grass grow under his Feet.*

Upon a Critical Review, he found his Army to consist of 36000 Men; and marching his Army to

Dundalk

Dundalk, was so pleas'd with the Prospect of the Country as he rid along, that he said to those about him, *It was highly worth Fighting for.*

His steady belief of a Divine Providence, did enable him in *Ireland* (as it had done in other Places) with Life and Courage, to expose himself to the most threatening Dangers. His Attempts of this kind, and the unmov'd fearless Spirit that appear'd in his Fight at the *Boyne*, was misinterpreted by some of his Officers, as if they had proceeded from an imbib'd Notion of *Fatality*, tho' few knew his Sentiments in this Matter: Yet I can assure my Reader, he has with great freedom (in Private) declar'd himself to this purpose, *viz.* "When a Battle, or other hazardous Enterprize, was approaching, that his Method was seriously to consider what was his present Duty; and that when upon due deliberation, he had seen reason to determine that God would have him expose himself (he would add) he then knew not what Fear meant; for that he knew underwhose Protection he went. — 'Twas this belief of a Divine Providence, that made his Majesty at the *Boyne* to march in the Front of his Forces, resolving in Person to Fight the Enemy.

Major-Gen. *Scavenmore* seem'd to despise K. J's Army, saying, "They were but a handful of Men: But the King and Prince *George* wisely answer'd, *That they might have a great many Men in the Town, &c.* However (added the King) *we shall soon be better acquainted with their Numbers.* The King (like a Valiant General marching yet nearer the Enemy, the *Irish* fir'd at him, and with the first Shot, kill'd a Man and two Horses within an hundred Paces of his Majesty. This Bullet was presently succeeded by another, which *slanted upon the King's right Shoulder, took out a piece of his Coat, and tore the Skin and Flesh,* and afterwards broke the head of a Gentleman's Pistol.

'Tis more easie to conceive than express, what a sudden Consternation this Accident struck into all that were about the King; But his Majesty's Belief of a Divine Providence, made it not difficult to imagine, how calm and undisturb'd his Majesty remain'd. — The King him-
self

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self took notice of this unexpected Accident, but kept on his pace, saying, *There was no necessity the Bullet shou'd come nearer.*

However, the Enemy reported King William was Kill'd, and the News spread as far as *Paris*, where the giddy Multitude express'd their *Sawcy Joy* by Bonfires; but his Majesty having got his light Wound dress'd, Mounted again on Horseback, and shew'd himself to the whole Army, to dissipate their just Alarm.

So that nothing cou'd discourage his Majesty; for that Evening King William gave Orders, that every Soldier should be provided with a good Stock of Ammunition, and all to be ready to March at Break of Day, with every Man a *green Bough or Sprig in his Hat*, to distinguish him from the Enemy, who wore pieces of White-Paper in their Hats — The Word that Night was WESTMINSTER: His Majesty Rid in Person about Twelve at Night, with Torches, quite through the Army; and then retir'd to his Tent, with *Eager Expectation*, (to use his own Words) of the *Glorious approaching Day*: And never was a more Memorable Battle Fought in this Western part of the World: For, as *Two Kings in Person*, contended for the Imperial Crown of England; so the Fate of their respective Allies, (and consequently of all Europe) seem'd to depend on the Success of their Arms: Both Armies were Animated by the Presence of their Sovereign; and both fought for their Religion.

The expected Day being come, King William Attack'd K. James upon the Banks of the River Boyne; gave him a Total Rout, and struck him into such a Pannick Fear, that he run like a frighted Hare, first to *Dublin*, thence to *Waterford*, where he took Shipping for *France*, leaving an easie Conquest of the whole Kingdom to King William, which was afterwards compleated by the Earl of Aibione.

Upon the Report of this Victory, Colonel Fitz-Gerald (who was then in *Dublin*) was pleas'd to say, *His Majesty was born to instruct Kings in their Wars, and is (contin'd the Colonel) so Blessed with all the Gifts and Accomplishments of a Great General, that God and Nature seem*

seem in this last Age of the World (when Valiant Princes are scarce) to have sent him to Ireland for a Novelty, and special Token of Endearment.

King William, during the Battle at the Boyne, might be said to be Every where, since he directed all by his Conduct, which gain'd a Glorious Victory. So that King William's Valour had a great share in the Honour of the Day.

His Majesty accompany'd with the Prince of Denmark, pass'd the River with the Left Wing of the Horse, and that with some Difficulty; for his Horse was Bog'd on the other side, and himself forc'd to alight, till one of his Attendance had disengag'd his Steed; But as soon as the Men were put in Order, His Majesty drew his Sword, and march'd at the Head of them toward the Enemy: But the Irish resuming Courage, fac'd about, and made the English Horse shrink, tho' they had the King at their Head. Thereupon the King Rid to the *Miskilliners*, and ask'd them, *What they wou'd do for him?* Animated by this Invitation, they boldly came forward, and at the Head of 'em the King receiv'd the Enemies Fire. Lieutenant *Hamilton* being Routed Horse and Foot, and himself taken Prisoner; when he was brought to the King, his Majesty ask'd him, *Whether the Irish wou'd Fight any more?* Yes, Sir, (reply'd *Hamilton*) upon my Honour, I believe they will. When he pronounc'd that Word *Honour*, the King lookt wistly upon him, and then turn'd about, repeating once or twice, *Your Honour!* Intimating, that what he assur'd upon his Honour, was not to be depended upon, since he had forfeited that before, in siding with *Tyrconnel*; and this was all the Rebuke the King gave him for his breach of Trust.

In this Fight at the Boyne, the Duke of *Schomberg* (one of the best Generals France ever had) was shot through the Neck, and Dr. *Walker*, so famous for the Defence of *London-Derry*, receiv'd a Wound in the Belly.

In the whole Action, his Majesty did all that the greatest of Generals cou'd do upon this Occasion: He chose the Field, dispos'd the Attacks, drew up his Army, charg'd the Enemy several times; Supported his Forces, when

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when they began to shrink, and demean'd himself throughout, with that Conduct, Gallantry, Resolution, and Presence of Mind, (and was such a POISE for the enclining Victory to his own side) that the Irish themselves confess'd, That if the English chang'd Kings with them, they would fight the Battle over again.

After the Victory of the Boyne was over, King William Rid in a Triumphant manner to Dublin. where one of the Magistrates (in the name of the City) gave him the following Welcome.

GREAT SIR,

We had need have good Eyes to contemplate your Glory, but more especially your Victory at the Boyne. It hath all in it that for the Ages past hath been Resplendent and Dazzling: We may see in You alone, all the Great and Valiant Princes we Read of: You resemble them all in your Conduct and Valour; their best Features are all united and mingled in You; You represent them most lively; as if when Nature was framing You, they had all sat for their Pictures.

This Eloquent Speech (which was ne'er Publish'd before) being ended, King William went to St. Patrick's Church to return Thanks to Almighty God for his late Conquest.

'Tis certain, he own'd God in all his Victories; for in his Speech to the Parliament, (1694.) he tells the Commons, *He will endeavour to do his Part to carry on the War;* (but adds) *It is from the Blessing of God we must all expect such Success as may answer our Desires* — And he was so very mindful of the good Success of his Arms in the Reduction of Ireland, that he appointed the 26th of November, 1691, to be kept for a Solemn Day of Thanksgiving for the same.

After the raising the Siege of Limerick, his Majesty Embark'd at Dungannon-Fort, with the Prince of Denmark and other Nobles, and arriv'd next day at Bristol, and on the 9th, at Windsor; where he was receiv'd by the Queen with that Joy which none but his own could equal: long Absence, the great Dangers both had escap'd, and eager Expectation, all contributing to

Law up their Mutual Satisfaction to an unexpressible height.

I shall only add what an ancient Lawyer told King William in the beginning of the Revolution, *That he had out-liv'd all the Lawyers of England; and had he not come over, he had out-liv'd the Law itself.*

'Tis very certain had not King William ventur'd his Life and Fortunes for us, the Protestant Interest, and the Liberties of Europe, wou'd have been long before now, little more than a Name.

And as King William (Openly) defy'd Death, and durst meet it at the Mouth of a Cannon; so he was as little afraid of sudden (and unthought of) Dangers: For they tell us, when his Palace at Kensington took Fire, * he immediately said, *Where is my Sword?* * *Novemb.* as supposing there was some Treachery in 10. 1691. it — So that there was something of a strange firmness and steadiness of Soul that was peculiar to him; and which, no Battles, no Dangers cou'd shake. But where is King William now? Can he March in Battle Array, or in Warlike Triumphs Thunder about his Tomb? After all his Conduct and Valour, when we have said all, *He was but a Man*; Death with his Pale Horse, has trampled upon him, and kick'd out his Breath. Death kills not Princes upon his bended Knee, nor did his Dart use any more Ceremony to K. William than it does to the poorest Beggar. And Death having drawn a black Curtain over him, this mighty Pageant is at an End. But tho' King William (that in all things else was Invincible, cou'd not Conquer Death, yet the Fame of his Conduct and Valour shall never dye; and for that reason (on the last 4th of November, being the Birth-day of this great General the Bells in several Churches were Rung; and in the Evening the Streets were Illuminated, and Bonfires made, In Remembrance of the wonderful Deliverance of these Nations from Popery and Slavery, accomplish'd (under God) by his Conduct and Valour: And I'm apt to think, that no one Gallery of Heroick Persons will be hereafter Erected, in whose Assembly of Monuments, his Effigies will not be accounted the Masterpiece.

These

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These are the Secret Discoveries the *ROYAL DIARY* makes of King *William's* Matchless *Conduct and Valour*, in *Holland, Flanders*, and the late Revolution.

But as Forward and Resolute as King *William* was to Fight, his Courage delighted not in Blood and Slaughter; he never made War for *Pride, Glory, or Ambition of large Empire*, but for the Deliverance and Rescue of Wronged and Opressed Nations: He had a tender regard to the Lives of his Subjects, and so little delighted in War and Rapine, that 'twas part of his Prayer;

O God, to whom Vengeance belongeth, O God, to whom Vengeance belongeth, shew thy self: Lift up thy self, thou Judge of the Earth, and render a Reward to the Proud; Scatter the People that delight in War: Let the Wickedness of the Wicked come to an end, but do thou establish the Just.

When he saw himself at the Head of Seventy Thousand of his own Subjects, (a greater Army than any of our Kings ever had) and when he saw himself yet stronger in the general Affections of the People; he never made use of these Advantages, to the Purposes of Arbitrary Power, (no Imprisoning Dissenters, or Pulpit Railery, was heard of in his whole Reign) neither could the poorest Subject (whether Church-man or Dissenter) complain that this King ever did them the least Wrong in Person, Estate, or Liberty.

I also declare, (for I must discover what I saw with my own Eyes) That his Success was as remarkable as his Conduct and Valour, and carry'd in it a kind of Wonder and Prodigy; those Stars which fought against *Sisera*, were all engag'd on his side: We may remember, when the very Name of *ORANGE* was a kind of Charm to the Enemy, whom he every where so easily vanquish'd, it might be well thought by some, when they had Fought their best, they had done no more than come together to be Beaten.

When our Lives were in danger by Corrupt Judges, our Laws dispens'd with by a Popish King, our Charters surrender'd by Jacobites, and our Consciences in danger at *Dollar's-Commons*, and we all ready (being mov'd to it by the Odious Names of *Whig* and *Tory*) to Tear and Rend, to throw off Gospel and Law: 'Twas then

that the Prince of *Orange* gave us all the pleasing Sweets of his Victories; that he began to deal the timely Fruits of his good Fortune and Success.

In a word, the *late Revolution* (for that's the Deliverance I'm speaking of) did not want much of a Miracle; for in truth, our hopes were so far Spent, so near Fainting, and Gasping, that they seem'd to be little less than recall'd and rais'd from the Dead: (This Prince Deliver'd us in such a Critical Minute:) *'twas a kind of fetching us to Life, when we were given over, and after Tolling the Bell.*

These Astonishing Things were effected by the *Conduct* and *Valour* of the Prince of *Orange*. But to (do Justice to his great *Piety*) 'twas a Courage which ascrib'd the Glory of all Successes to God; and which gratefully own'd his Goodness in every Preservation; inso-much, as when a Ball shot from a Mortar, fell on the place where he had sat but a Moment before; *Oh my God!* (said he with Eyes lifted up to Heaven) *Thou hast saved my Life, and I will Serve thee all my Days.*

But I'll stop here; for to do him Justice on this Head, wou'd swell this *ROYAL DIARY* into a large Folio.

VI. King William's Table-Talk both in Court and Camp.

THis Sixth Part of our *ROYAL DIARY*, discovers King William's *TABLE-TALK* both in the Court and Camp, and this was always so very Profitable, and upon such Variety of Subjects, that shou'd I publish all I remark'd upon these Occasions, I shou'd present the Reader with a System of uncommon Thoughts upon most Subjects.

I shan't observe much Method in Discovering his *Table-Talk*, but relate things as they were occasionally spoken. I shall first relate his *Speeches and Table-talk*, with respect

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to his Moderation and Tenderness to Protestant Dissenters: His Generous Charity made him the Common Father of all his People; and he has more than once, (both in the Court and Camp) express'd his Wonder, *That where there was such an Harmony in the Great Points of Faith, there should be such want of Charity in matters of meer Opinion.* King William was for Mitigation and Retrenchments in controverted Matters; and I think he was much in the Right, for most of the Misfortunes of England, are owing to the Hot-heads and High-flyers of both Partys. The Two Brothers being returned to Rome, were in a great measure necessary to our unhappy Divisions, yet how many Plotters would an Honest Man have been call'd formerly for asserting or believing it; thereby setting Protestants to Countermining, where there might be no Mine at all; and so weakening Peace and Unity, the very Bulwarks of the Kingdom. But I verily think, all good and Moderate Men have the same Notion of Persecution that King William had; and for those ill Persons and Actions aggravated by some Parties, the good and honest Men of both sides refus'd to own 'em, or any separate Interest from the Publick. The Moderate Men on both sides, are almost of the self same Mind; they equally see that bigotted Men have been the occasion of all the Miseries of the Kingdom, both in this and former Ages. I cou'd say enough for the Moderating of Differences, and for the Uniting of all good Protestants, or late grown so jealous of one another; tho' I'll venture to say, without any manner of Reason, for neither side are such ill Men as *Prejudice Interest, Mistakes and Weakness*, have equally represented both Parties to one another. I know this will really disoblige and sting the Madmen (*call them Fanatics if you please*) of both Parties, as now unhappily distinguish'd, into separate Interests. However K. William was notoriously guilty of that (as some call it) unpardonable Sin of Moderation both in Church and State; but it something mitigates this Crime, that all Moderate (and consequently all Good Men) are Embark'd with him in this Principle; was not K. Edward, Queen Elizabeth, and her Parliament branded with the odious

Names

Names of *Presbyterians*, for sending aid to the *French Hugonots*; and were not Arch-bishop *Tillotson*, Judge *Hales*, &c. call'd a parcel of Damn'd *Fanaticks*, for no other Reason, but that these and several other Great and Good Men of the Church of *England*, were against Persecuting Dissenting Brethren.

And it must be said, to King *William's* Honour, that The two distinguishing Characters of King *William* ever from his Youth, were his *Reservedness* and *Moderation*; his *Prudence* encreas'd as he grew up, and such People as were nice observers of Merit, and took great notice of him, have affirm'd, That never Prince gave greater Hopes than he, even in his most tender Years. Among the rest, the famous Mr. *St. Earmont* then an Exile in *Holland*, speaks thus of him in a private Letter, wherein he gives an account of the Hague to a Friend in *Paris*, *We go now and then to make our Court to the young Prince, who shall have reason to complain of me for telling you only that a Person of his Age and Quality, was never Master of so good a turn of Wit. With a matchless Prudence he compos'd the Differences between the new and old Magistrates of Friesland and Zeland, by which he so far gain'd the Hearts of all People, that at Ardenburg, the Keys of the City, were deliver'd him in a Silver Basen by the young Maids of the City, all dress'd up in Flowers.* — And long before ever the Prince of Orange was King of *England*, as to the Noncons, His Highness declar'd, *That he did not only consent, but did heartily approve, of their having an entire Liberty for the Exercise of their Religion; and that he was ready at any time to concur with his Majesty in the Settling and Confirming this Liberty.* — But the Prince declar'd, that, *Though he was thus far for Liberty of Conscience, that he could not by any means agree to the repeal of the Test and those Penal Laws, that tended to the Security of the Protestant Religion, since the Roman Catholicks receive no other Prejudice from these when their being Excluded from Parliament and Publick Employments, and that by them the Protestant Religion is shelter'd from all the Designs of the Roman Catholicks against the Publick Safety.* The Prince being thus faithful to the Laws of *England*, even before he

he was King. King James II. redoubled his Endeavours to get a Parliament at his Devotion, and for that end sent down his Creatures into the several Countries, in order to procure a Parliament that wou'd repeal the Test and Penal Laws.

But designing here to confine my self chiefly to his Table Talk, I must next acquaint my Readers, That when he was treating about a Peace in the Year 1677. he told our Ambassador at the Hague (from whom I had this Account) *That if his Majesty wou'd let him know freely the Condition upon which either he desir'd or believ'd a Peace might be made, he wou'd endeavour to concert it the best he cou'd with his Majesty, and that with all the Freedom and Sincerity in the World, so it might be done with any Safety to his own Honour, and the Interest of his Country.* — And the Prince told the same Ambassador at another Time (by which it appear'd he sincerely lov'd his Country, and had no design that was separate from it) *That since the Terms for a Peace were very unreasonable, that in short all must be ventured since he was in, and found no other way out, and that (as I've hinted elsewhere) he had rather charge a Thousand Men with an Hundred, nay, tho' he were sure to dye in the charge, than enter into any Concert of a Peace upon bad Conditions.* And indeed the Prince was so Generous and Sincere in all his Discourses that he cou'd not flatter the nearest Relation, to the Prejudice of England or the Protestant Interest. For tho' some have said, That when the Bill of Exclusion was upon the Anvil, the Prince look'd on without espousing any of the Parties that struggled for or against the said Bill, yet I can assure the World of the contrary, for the Lord Berkley coming to see the Prince at Arlington-House, his Highness ask'd him, *The News*; his Lordship made answer, *That he had been with some Parliament-Men who were very warm for the Bill of Exclusion, and whom by many Arguments he had endeavoured to persuade against it.* And why did you so, replied the Prince. Then let his greatest Enemies consider, but impartially, the whole Series of his Conduct, and his personal Circumstances, and they must be forc'd to own that he never acted out of any Private Interest, but

solely

but solely in an uprightness and sincerity of Conscience, to do good to all Mankind in General, and to his Subjects in particular, to preserve the Liberties of Christianity, and maintain the Protestant Religion in all parts of Europe. And King William's Speech made Octob. 19th. 1689, was so Generous and Prudent, that it met with an universal Applause, and was so acknowledged by the Solemn Thanks of both Houses. I shall here discover a Secret relating to this Speech, viz. That it was Compos'd by the King himself, who the day before produc'd it to the Council written with his own hand, telling them, *He knew most of his Predecessors were us'd to commit the drawing up of such Speeches to their Ministers, who generally had their Private Aims and Interests in View, to prevent which, he had thought fit to Write it Himself in French, because he was not so great a Master of the English Tongue; therefore he desir'd them to look it over and change what they found amiss, that it might be Translated into English.*

This Speech being Read, was approv'd by all the Board, save only the Earl of M —, who excepted against that part of it, wherein his Majesty said, *that the Church of England was the greatest support, &c.* Alledging that Expression wou'd not sound well in English. Sir Thomas Clarges, a Member of the House of Commons, did also find fault with his Majesties not mentioning *The Church of England, as by Law is establish'd.* But these were Pundilios. But to relate all his private Speeches and Table-talk, wou'd be endless: I shall only add, he ever kept that Distance and Decorum as became so Great a King; he wou'd not fill his Grandeur with Freedoms that were Mean and Trifling; yet, I often observ'd, he was so very Humble, that he did not expect Access to be made to his Person with such strained Submissions as were requir'd by one of his Ancestors, some time King of England; and that he was Courteous even to a Nicety.

I cou'd also add some of his Occasional Discourses relating to King James's Government, the Abdication, and his own Marriage, &c. but these being Secrets that have an immediate Reference to his pious Queen, they shou'd be part of her Royal Character, which the World may expect in a few Days.

VII. *The Private Minutes relating to King William's Last Sickness.*

HAVING run through all the Subjects promised in the Title Page of our *Royal Diary*, I shou'd now proceed to discover what further SECRETS I found relating to his *Humility, Moderation, Fidelity, Conjugal Love, Wisdom, Industry, Generosity, Justice, Compassion, Friendship, Sincerity, Magnificence, Liberality, (with other Secrets respecting his serious and undissembled Piety:)* But I reserve these for a *Second Part* of the *Royal Diary*, and shall conclude this First Essay with the *PRIVATE MINUTES* relating to his last Sickness.

I find by these *Private Minutes*, that King William refused no Hardships, declin'd no Dangers, but expos'd his sacred Person in Battle abroad, and ran frequently the Hazard of *Assassinations* at home; sometimes struggling with the Difficulties of an *Honourable War*, sometimes with the Disappointments of a *TRULY CHEROUS PEACE*, till his Body, being unable to keep Pace with his Soul, fainted under the Tasks which that continually laid upon it; but not till he had gain'd this Point of Honour, of having *England* acknowledged the most considerable State, and himself the *Greatest Man in the Christian World*.

THUS HE WAS ——— but he is now no more. Thus liv'd, and dy'd, perhaps, the Greatest Man that ever was. How suddenly was he snatch'd from our Hopes and our Hearts? While we had hardly the Satisfaction of offering up an *Affectionate Prayer* to God for him, that had done so much for us: While His and Mankind's Enemy, a *savage and execrable Tyrant*, who has sacrificed so many Millions of Souls to his Lust of
M Power,

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Power, is left behind to triumph in his Ruines, and to insult him when dead, whom he *always dreaded when alive*. How poor now are the Remains of that Body, that was animated by so vast, so excellent, so *comprehensive a Soul*? Where is now that unblemish'd Life we beheld with Love and Joy, so little awhile ago? It is still in the Hearts of all his faithful Subjects, in the Memory of *Europe*, and will be on the Records of all succeeding Ages. I can't find in the *Private Minutes*, that he was ever afraid of Death; or if we could suppose that this Great Soul was unwilling to leave the World, it was from this Thought, That he at the same Moment left his Glorious Design for the Peace and Liberty of *Europe* unfinish'd; for he had faced Death in all the *Horrors of War*, and when our endanger'd Liberty and Lives implored his Courage and Conduct to rescue them, all the Hardships of War were a Pleasure to him, and he lay as easily down to rest in Trenches before a Town besieged by him, or in his Tent in a Camp of that Field where he was to fight a Battle the next Day, as in the soft Beds of his Palaces. Then to be sure King William could have no RELUCTANCE TO DIE, who never fear'd Death in his whole Life; and therefore I can't wonder if the ENGLISH PEOPLE (who always love Kings, which employ their Power for the Publick Good) lament the Loss of such a Pious and Valiant King, whose whole Life was a constant Course of doing Good to the Nation, and tho' he did not fall in the Field fighting for the Liberty of *Europe* (in the Defence of which he so often had exposed a Life most dear to us) yet he died with all the Cares of Government about him. A Desire to leave his People safe and prosperous being fix'd in his Heart, was the last Thing which died in him: He shew'd a more than ordinary Concern for the Good of his People, even when he left the World. This had, indeed, appear'd thro' the whole Course and Compass of his Reign, and never ceased, till he ceased to breathe. He may (not unfitly) be said to have DIED A MARTYR for the Welfare of his People; His unwearied never-failing Cares for us having spent his Strength so fast, as

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sensibly to hasten him out of the World: Yet could he not (in the least) unbend his Thoughts, or abate of his Affection for us. When he felt his End approaching, his DYING SPEECH (for so it may be called, for it was his last from the Throne) how fully expressive is it of his Concern for us? And so much were we upon his Heart, that with his trembling Hand he would sign those Acts, which were most necessary for our future Welfare and Security, but a few Moments before he died.

Nor shou'd we overlook the Candor and Charity with which he went from this, and mounted up to the other World. He did (as I find by the Private Minutes) with his dying Breath declare, 'That he died a Christian of a comprehensive Charity. With every serious considering Mind, this must surely have a much greater and better Sound, than to have said, 'I die in the enclosed Communion of one or other Party, or Denomination of Christians: Nor do I see how any one can safely leave the World, however they may make a Shift to live in it, without a Charity that reaches to all serious Christians, under whatever distinguishing Name they pass. And let others confine their Candour and Communion within narrower Limits, if they dare: But I cou'd never hope to be join'd to the General Assembly and Church, &c. above, if I should willingly, and out of Choice cut off my self from any Part of the Body, or refuse (upon truly Catholick Terms) to hold Communion with 'em; and upon this very Principle it is, that Protestant Dissenters do, and may justify both their Occasionally Communicating with the Church of England (so called) and their not daring to do it constantly.—

King William's great MODERATION and Love both to the Church of England and Protestant Dissenters, sufficiently shew'd, he himself approv'd of Occasional Communion, and he was so zealous for an UNION in Religion amongst all his Subjects, that 'twas part of his Prayer both LIVING and DYING.

'Lord, Bless and preserve thy Church dispersed over the Face of the Earth; Restore to it UNITY and Concord in the Acknowledgment of the Truth,

and the Practice of Righteousness and Goodness. Remove out of it all Errors and Corruptions, all Offences and Scandals, all Divisions and Dissentions, all Tyranny and Usurpation over the Minds and Consciences of Men; that they who profess the same Faith, may no longer persecute and destroy one another, but may be kind and tender-hearted one towards another, as it becomes Brethren, and those that are Heirs of the same common Salvation.

I beseech Thee more especially, to be merciful to that part of thy Church, which thou hast planted in these Kingdoms. Pity the Distractions, and heal the Breaches of it. Purge out of it all Impiety and Profaneness; take away those Mistakes, and mutual Exasperations, which cause so much Distemper and Disturbance; and restore to it Piety and Vertue, Peace and Charity.

If any Man yet shall doubt King *William's* being as Religious as I here represent him in this *Diary*, I further appeal to *the Manner of his Death* for a Proof of it: With what Composure of Mind did he prepare for it? With what Earnestness did he talk of himself, and of the Affairs of the Kingdom? With what Freedom did he quit all the *Great Things of the World*? How did he lay down the Sceptre as a Burthen, and resign the Crown with a Willingness too great to be counterfeited.

We are apt to suspect the solemnest and most publick Appearances of *living Devotion*, but at the Hour of Death it's another Thing, *Men on their Death Beds are open and plain hearted, and dare not depart with a Lye in their Mouths*. He that can dissemble in a DYING HOUR, is arriv'd to a Degree of Hardness beyond what the worst Enemy could ever suggest of him. I shall therefore in my SECOND PART OF THIS DIARY relate the PIOUS CONFERENCE that past between his late Majesty and some of his Noble Friends in the last Moments of his Life, after his Receiving the Sacrament, and during his other Preparations for Death, but shall enlarge no more at present, but only to discover *the Manner of his Death, and the private Discourse King William had with a worthy Person relating to his last*

last Speech, &c. And here I must remind the Reader, that King William was newly arriv'd from *Holland*; but he had been over near a Month sooner, but that he was very much indisposed at the *Hague* for a Time, tho' 'twas kept very private, and it was reported he should say some time before, upon a Discourse concerning the Success and brave Actions of the King of *Sweden* in the North against the *Saxons*, and of Prince *Eugene* of *Savoy* in *Italy* against the *French*, That it was a fine Thing to be a young Man. It is most certain his Majesty began to be very sensible of his declining State; and he was pleased to tell my Lord *Portland* this Winter in his Garden at *Hampton-Court*, That he found himself so weak, that he did not expect to live another Summer, but charged him at the same time to say nothing of it till he was dead.

The Manner of his Death was this: Upon the 21st of *Febr.* his Majesty, as he rid a Hunting near *Hampton-Court*, unfortunately fell from his Horse, and broke his Collar Bone. Upon the *Wednesday* following he seem'd to be so well recover'd, that he took several Turns in the Gallery at *Kensington*; but at length finding himself somewhat tired, he sat down and fell asleep, which 'tis thought was the Occasion of that shivering Fit that soon after seiz'd him; upon which Sir *Tho. Millington*, Sir *Richard Blackmore*, Dr. *Brown*, Dr. *Hutton*, Dr. *Lawrence*, and several other Physicians were sent for, who administred several Remedies to his Majesty, which gave him great Relief. On *Saturday* Morning finding his Spirits begin to fail, with all the Prognosticks of an approaching Dissolution, early the next Morning he received the Sacrament from the Hands of the ARCH-BISHOP OF CANTERBURY with great Devotion, and he had a most resign'd Spirit to all Events; for when he found his Disease was mortal, he thank'd Dr. *Bidloo* for the great Care he had taken of his Person, adding, That he and the other learned Physicians [viz. Sir *Thomas Millington*, who attended him to his last Minute, Sir *Richard Blackmore*, Dr. *Hutton*, Dr. *Brown*, Dr. *Lawrence*] had done all that the Art of Physick could afford for his Relief; but finding all Means ineffectual, he submitted. And now (as I find by the *Private Minutes*)

as he was drawing toward his End, he faintly enquir'd for the Earl of *Portland*, who immediately coming to him, tho' his Majesty endeavour'd all he could to speak, and that his Lips were observ'd to move, yet had not he Strength enough to utter any thing of Vocal Sound; so that in a short time after, *Nature no longer able to struggle with Death*, upon Sunday, about Eight of the Clock in the Morning, his Majesty, sitting upon his Bed in his Night-Gown, expired in the Arms of Mr. *Jewel*, one of the Pages of the Back-Stairs.

Upon the 10th of *March* his Majesty's Body was open'd, and upon viewing the Body before Dissection, it appear'd,—*That the Body in general was much emaciated.*—The upper *Lobe* on the Left Side of the Lungs, and the Part of the *Pleura* next to it were inflam'd to a De-

gree of Mortification. And this the

* *Who were*
Mr. Bernard, Mr.
Cooper, Mr. Gard-
ner and Mr. Ran-
gat.

* Surgeons look'd upon as the immediate Cause of the King's Death.——

The *Brain* was perfectly sound, and without any Sign of Distemper.——

The *Heart* it self was of the smaller Size, but firm and strong.—— And 'tis very rare to find a Body with so little Blood as was seen in this, there being more found in the Lungs, than in all the Parts besides put together.——

The *Royal Body* having been embalm'd, and for some time lain in State at *Kensington*, and the Lords of Her Majesty's most Honourable Privy-Council having adjusted the Method of his private Interment, the same was perform'd from his Palace at *Kensington* to the Collegiate Church of St. Peter's *Westminster*, on Sunday Night the 12th of Apr. 1702. At the Entrance into the Church, the Dean and Prebendaries of *Westminster* receiv'd the Body with an Anthem; and falling into the Proceeding just before the King of Arms, who carried the CROWN and Cushion, they proceeded singing all the Way into Henry VII's Chappel, where the *Royal Corps* was deposited, 'till the Service was read by the Lord Bishop of *Rockester*, Dean of *Westminster*. Service being ended, the *Royal Corps* was carried to the Vault, preceded by the Lord Chamberlain; the chief Mourner, (which was Prince

Prince George of Denmark) the Supporters, and Assistants following. —

The Body being interr'd, the Dean went on with the Office of Burial; which being ended, and an Anthem sung, CLARENCIEUX (King of Arms) proclaim'd His late Majesty's Style, viz. *Thus it hath pleased Almighty God to take out of this Transitory Life, to his Divine Mercy, the late most High, most Excellent, and most Mighty Monarch William III. by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, and Sovereign of the most Noble Order of the Garter.* —

GOD SAVE QUEEN ANNE.

This being done, the several White Staff Officers of His late Majesty's Household broke their *White Stuffs*, and threw them into the Vault or Grave. —

His Majesty conceiving he had full Power to dispose of his Estate by WILL, was pleased to make one so long ago as the Year 1695. And in this WILL His Majesty (*Recommending first his Soul into the merciful Hands of God, and of our Saviour Jesus Christ, and his mortal Body to the Earth*) he did Name and Appoint his Cousin the Prince Erison of Nassau his Sole and Universal Heir of all his Estates, reserving to himself the Power of bequeathing such Legacies and Gifts as he shou'd hereafter think fit, Naming and Appointing for Executors of this his last Will and Testament the States General of the United Provinces. — By a CODICIL annex'd to this Will the Lordship of Breuckert, and 200000 Guilders were given as a Legacy to the Earl of Albemarle. — Sign'd — William R. —

This was passed at the Hague, in the Presence of William, Earl of Portland, and William de Schuylenbourg, who were desired to be Witnesses to it.

But if King William liv'd and dy'd, &c. in this PIOUS Manner; What then? Was King William Perfect? For if you can prove (say the Enemies of King William) all the Particulars in this DIARY, he must be acknowledg'd to be a meer Angel of a Man. —

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To this I answer: It must be confess'd, that King William did bestow frequent and large Donatives, and tho' it was to reward Merit, yet his Conduct upon this Account (*especially with Respect to Wales*) did not pass without some REFLECTIONS in his Life-time, and I doubt will hardly escape in succeeding History without being censured for Profuseness in him.— He making the Two Treaties of Partition was also esteem'd a Mistake in his Reign, by the concurrent Consent of the Nation in Parliament, and such as is like to have an Influence upon the Affairs of Europe long after his Death, tho' (I'll venture to say) after much Fighting and various Struggles, 'tis highly probable, nothing but somewhat of that kind will put an End to the present War, which (to do him Justice) he design'd to have prevented by it.

So much I thought proper to insert in our Royal Diary concerning the Sicknells, Death and Funeral of William the Great, who was born A. D. 1650, as is design'd to be the Center and uniting Point of the Transactions of the Seventeenth CENTURY.

He was bury'd in Henry the Seventh's Chappel, in the same Grave with his good Queen.

I will conclude this Diary with the private Discourse of King William to a worthy Person about his last Speech to the Parliament, who telling him, it was very acceptable to the Nation; he answer'd, *This I may truly say of it, That it is my own, and that I have now told my whole Heart in it to my Parliament and People; and I hope they will consider it, and fall in with the Ends propos'd therein.*

